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A HISTORY OF THE Ridiculous Extravagancies OF *Monsieur* OUFLE;

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Occasion'd by his reading Books treating of *Magick*, the *Black-Art*, *Dæmoniacks*, *Conjurers*, *Witches*, *Hobgoblins*, *Incubus's*, *Succubus's*, and the *Diabolical-Sabbath*; of *Elves*, *Fairies*, *Wanton Spirits*, *Genius's*, *Spectres* and *Ghosts*; of *Dreams*, the *Philosopher's-Stone*, *Judicial Astrology*, *Horoscopes*, *Talismans*, *Lucky* and *Unlucky Days*, *Eclipses*, *Comets*, and all sorts of *Apparitions*, *Divinations*, *Charms*, *Enchantments*, and other *Superstitious Practices*.

WITH

NOTES containing a multitude of *Quotations* out of those Books, which have either Caused such *Extravagant Imaginations*, or may serve to Cure them.

Written Originally in French, *by the Abbot* B——; *and now Translated into* English.

LONDON:

Printed for *J. Morphew*, near *Stationers-Hall*. 1711.

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PREFACE.

SEveral very Entertaining Fictions have been publish'd to Expose those deprav'd by reading Poets, Romances, Books of Chivalry, and other such Trifles, widely distant from Truth, and all Probability. The most Considerable of this Kind, are Don Quixote, *the* Extravagant Shepherd, *and the* False Clelia. *They are daily read with Pleasure, which I take to be chiefly owing to their lively Description of certain Characters which are very Natural: Experience sufficiently convincing us, that very few who give into whimsical Studies, ever fail of becoming themselves ridiculously whimsical. There are very few Children who don't fondly believe* Esop's *Fables, and the Tales of Fairies, when those whose Duty 'tis to take care of their Conduct, and give them a good Education, are not wise enough to prevent this sort of Credulity. It also frequently happens, that even those of riper Years, are yet full as weak as Children, in swallowing whatever they read, if it does but seem uncommon, wonderful and prodigious. The Person whose Extravagancies we are going to peruse, was perfectly of this Opinion; he believ'd nothing so firmly, as what appear'd incredible to others.*

This weak Man spent a great part of his Life in reading a vast Number of Books which treat of Magick, Witchcraft, Spectres, Phantoms, Hobgoblins, Wanton Spirits, Elves, Fairies, Judicial Astrology, Divinations, Apparitions, Charms, and, in a Word, whatever the most Celebrated Authors have written in favour of a great many Superstitious Practices.

The first Books which fell into his Hands, and to which he most intirely abandon'd himself, were those which relate as Truths, a thousand fabulous Stories on these Heads; and this Possession having thus wholly seiz'd his Mind, he became a continual Prey to pretended Hobgoblins, Ghosts, Fortune-Tellers, Talisman and Horoscope-mongers; and in general to all those who aim'd at either advantaging or diverting themselves by his Credulity: Nor did these Impostors meet with much Difficulty in Imposing on him, because he met them above half way, and his obstinate Prevention drew him to believe even whatever they wou'd have him. If the Readers will recur to, and recollect what they have frequently observ'd in the World, to result from Prejudice and Prepossession, they will not doubt of the Truth of what I say, much less of what they will meet with in the following History.

I shall say no more of him in this Place, since the first Chapter is solely destin'd to Characterize him and those of his Family, considerably concern'd in this Story.

The exactness with which those Passages in the Superstitious Books, which tainted Mons. Oufle, *are pointed out, gives reason to hope, that the Notes which faithfully recite them, will help to render this History the more agreeable, and consequently giving the Reader the greater pleasure, will not be unworthy his Curiosity; and indeed these Notes alone, wou'd furnish sufficient Matter for a Book equally Amusing and Instructive: Amusing by the variety of extraordinary and surprizing Incidents; and Instructive, by their many Learned Quotations, which either shew the Extent of Superstition, or confute it, and demonstrate its Ridiculousness.*

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THE

A HISTORY OF THE Extravagant CONCEITS OF Monsieur OUFLE.

CHAP. I.

The Characters of Monsieur Oufle, *and those of his Family, who are mention'd in this History.*

I Shall not say where Monsieur *Oufle* was born, nor in what Town he setled his abode; neither his Country, nor his Habitation affording any thing of Consequence, with regard to any Part of what I'm going to write concerning his Conduct, so that I allow the Readers to fix where they please, the Extravagant Scenes which they will find represented in this Work. Many Reasons engage me not to explain my self farther on this Head, which is so true, that if it had been absolutely necessary to name the Country where this celebrated Fantastick liv'd, and the Places around that of his Residence, to which he made several Tours, I protest I had ra-

ther not have publiſh'd this Hiſtory, than in the leaſt to have diſcover'd him who is the Subject of it, whoſe Name I have wholly diſguis'd. 'Tis to be thought by the Proteſtation which I've juſt made, that theſe Reaſons muſt be very ſtrong; ſince they cou'd have hindred the Publication of ſo many Adventures, which may not only give a great deal of Pleaſure, but alſo ſerve as ſo many Advices and Inſtructions on ſeveral Heads which diſturb, trouble and alarm Men, and throw them into ſuperſtitious, fallacious and culpable Practices. So that ſince I publiſh theſe Adventures, I've Reaſon to be perſuaded that thoſe who read them, will be very little concern'd to know of what Family Monſieur *Ouſle* was, where and when he liv'd, or other Circumſtances, which when known, will not add any thing either to their Diverſion or Inſtruction.

I ſhall then content my ſelf, with giving the Character of the Genius of Monſieur *Ouſle*, and of thoſe of his Family, of which I intend to ſpeak: which I ſhall do in the remainder of this Chapter.

Monſieur *Ouſle* enjoy'd a very conſiderable Eſtate, as well in Houſes, Land, Rents, as in ready Money, which he never ſpent more freely, than when to gratify his ridiculous Prepoſſeſſion. He never would trouble himſelf with any Employ, or Poſt; contenting himſelf with making it his whole Buſineſs to read Books of *Magic*, *Charms*, *Apparitions*, *Divinations*, and in ſhort whatever related to thoſe Subjects. It muſt be fairly own'd that he read thoſe *pro* and *con*, with equal Attention and Aſſiduity. But 'tis alſo as true, that he believ'd only thoſe Hiſtories, which affirm'd, for Inſtance, that ſuch a Spectre appear'd; that ſuch a wanton Dæmon play'd his Pranks in the Night in a Garret, or a Stable; that ſuch a Girl was bewitch'd by a Noſegay; ſuch a Child by an Apple; that this Perſon cou'd not avoid what was foretold by his Horoſcope, and an Infinite Number of the like Stories, which have no other Foundation, than the Addreſs of thoſe who broach them, and the Weakneſs of thoſe who receive 'em. In vain did he read the Books written againſt theſe Fables; retaining only in his Memory the Stories which he read, without ſuffering himſelf to be perſuaded by the Reaſons which diſcover'd their falſity; but even often looking on the Authors of theſe Performances as impious, and men without Religion; for People of his ſort commonly believe all thoſe to be Atheiſts who are not Superſtitious.

Not only his Reading, but also his Discourse, his Actions, his Writings, and even several of his Moveables prov'd and represented his Prejudice. By the Moveables which I mention'd, I mean particularly a great Number of Pictures, which he had caus'd to be painted at a great Expence by the ablest Masters of the Countrey, and adorn'd with rich Frames extraordinary well carv'd. In some of them was drawn a Magician, with all the Appurtenances belonging to the Magical Habit, holding a Staff in his Hand, standing in the middle of a Circle, surrounded with hideous Monsters or Devils, which, casting out Fire and Flame, seem'd ready to wait his Orders to ravage, terrify, and exterminate the whole Universe. Others contain'd Astrologers contemplating the Stars, Comets, and Eclipses, with Intention, not of forming Conjectures of Futurity, but rather infallible Decisions, to which several People of all Ages and Professions eagerly attended in order to swallow them greedily. All sorts of Diviners were also there represented; for Instance, *Aruspices* which grop'd in the Entrails of the Victims, in quest of Informations which they perfectly well knew were not to be found there; *Augurs*, with their Heads lifted up and Eyes fixed on the Birds flying in the Air, which knew nothing in the least of what these Cheats pretended to examin them with so much Attention; Gipsies telling their good Fortune to young Wenches more curious to learn future Events, than these Female Deceivers are capable of informing them; all the sorts of Oracles of which Antiquity has pleas'd to preserve the Histories, or rather Fables, persuading it self, that Posterity would furnish an ample Number of People to believe 'em; the *Sybills* with their Prophetical Books consulted by Princes and Nations, and seeming so learned as if Truth were entrusted to them alone. There were also in others Dæmoniacks agitated with frightful Contorsions; Devils represented in either horrible or ridiculous Shapes; Spectres, Phantoms, Ghosts, some wrapt up in winding Sheets white as Flower which dazled the Eyes; others habited in long black Robes, and all displayed with dismal Actions and Postures. The Moon being in some sort the Patroness of Magicians, she appear'd either contemplated by them by their Looks, attracted by their Charms, or shedding her Influences, with which they prepar'd Mysterious Compositions, to use in Time and Place, according as Fools and weak People should give opportunity. One Gallery

was fill'd with magical Curiosities; Schedules which the Devil had been obliged to restore to those who had given them to him; Astrological Instruments; Statues which he pretended formerly to have utter'd Oracles; Talismans, made for several different Uses, and a great Number of Books very well bound, treating of all sorts of Superstitious Practices. (I shall speak of his Books in the next Chapter.) The Floor of this Gallery was fill'd, or rather wholly cover'd with a very large Picture which represented the Sabbath, or nocturnal Rendezvous of Conjurers and Witches; it was crowded with a great Number of Figures, some of which struck Horrour, and others excited Laughter. It may be said, that the whole of poor Monsieur *Oufle*'s Learning, Employment, and even of his Religion, was confin'd to the Curiosities, Pictures, and Books of which I have been speaking. He believ'd nothing more firmly, practis'd nothing more willingly, and studied nothing with more Application, than what these Moveables represented, or what had some Relation to them. And in this consisted his true Character; which what we shall hereafter say, will make appear so plainly, that I hope I shall not be accused of exaggerating it.

Let us at present proceed to those of his Family, who either in Conjunction with him, or separately, will represent several Scenes in the Course of this History: I shall give them Names different from their own, that none of them may be known.

Monsieur *Oufle* had a Wife, two Sons, (the eldest of which, was what we call an Abbot, and the younger had a Post in the Treasury;) two Daughters, and a married Brother. One of his Domesticks was a very subtle, sly fellow, whom we shall see act several Parts in the Series of this History which will not be the least agreeable. I shall call Monsieur *Oufle's* Lady, Madam *Oufle*; his eldest Son, the Abbot *Doudou*; his younger, *Sansugue*, his eldest Daughter, *Camele*; the youngest *Ruzine*; his Brother *Noncrede*; and the Valet *Mornand*. The true Characters of these Seven Persons follow.

Madam Oufle, Monsieur *Oufle*'s Lady, did not in the least give into the Conceits of her Husband: but tho' Women are generally more susceptible of Superstition, she doubted the Truth of whatever Monsieur *Oufle* believ'd most firmly on that head; and the weakness of the latter seem'd to have fortified the mind of the former; and that perhaps, to the end that she might have a fairer Opportunity of incessantly

contra-

contradicting him, for nothing reigns more commonly betwixt Men and their Wives, than the Spirit of Contradiction. However it was, she continually persecuted the Pretenders to Astrology, the Chiromancers, and in general all those which came to her to divine what was past or predict what was to come. She was strictly on her Guard, when any Impostor promis'd to shew Spectres, or bring her to the hearing of the wanton Pranks of some Hobgoblin. They never in the least cou'd find their account with her, nor either cheat or surprise her: for she was always arm'd with all possible Care and Attention, in order to discover the Fraud: for which Reason these Deceivers very carefully took the Opportunities of her Absence to delude her Husband. We shall hereafter meet with a very diverting Contest which Madam *Oufle* had with her Husband.

The Abbot *Doudou*, the eldest Son of Monsieur and Madam *Oufle*, was an honest Gentleman, who affected a very unsuitable mixture of Learning and Devotion. He religiously believ'd that all that he met with extraordinary in Books, was true, not being able to persuade himself that their Authors would have been so unjust as to have printed such wonderful things, if they had not been true; and the small Pittance of Learning which he had, serv'd to no other end, than, by I don't know what means, to suggest to his Mind strain'd Proofs of the possibility of what he was absolutely resolv'd to believe. He was too honest to consent to turn Wizard; but was credulous enough to believe all the Stories of Conjurers; there was no Apparition how monstrous soever, which did not to him seem possible: Besides which, he was perpetually in such a terrible Fear of seeing Phantoms, that nothing was more afflicting to him, nor did any thing give him greater uneasiness, than to be oblig'd to be alone at Night in his Chamber. If he happen'd to be without Company in a Church, he imagin'd that the Bodies of those there interr'd rose out of their Graves, to appear to him in the dreadful Dress, in which they are daily described in the numerous Stories told to silly Women and young Children. From this Character it may be concluded that the Abbot *Doudou* did not a little contribute to the confirming his Father in his extravagant Conceits.

Sansugue, Monsieur *Oufle*'s second Son, who had engag'd himself in the Treasury, was gay, vigilant, vigorous, and aim'd at nothing but Methods and Opportunities of extreamly enriching himself. Diviners, Conjurers, Judicial Astrologers, and all the rest of that Crew were welcome to him, provi-

provided he found his Intereſt by them. If they offer'd him a Taliſman to enable him to get a great Eſtate, he did not reject it; but being extreme fond of raiſing a great Fortune, was the more willingly inclin'd to give credit to it. When they talk'd to him of Devils which diſcover'd Treaſures, his Mouth water'd to that Degree, that he would not have ſent them away, even tho' they ſhould have appear'd in the moſt terrible Shapes, made uſe of to repreſent them. He was not ſo crednlous with regard to the Ghoſts of dead Men; becauſe, ſaid he, thoſe Phantoms of the Dead, don't commonly appear to any other end, than to make Demands on the living, or to ſtrike ſuch Terrors as congeal the Blood of thoſe who ſee 'em. But yet he ſometimes ſeem'd to believe them; but 'twas when, by a Complaiſance to his own Father, he hop'd for ſome Profit by it. This was the Character of Monſieur *Ouſle*'s younger Son; Proceed we now to his Two Daughters.

The Eldeſt, to whom I've given the Name of *Camele*, was an eaſy ſimple Girl, who believ'd whatever her Father ſaid, when with him, but disbeliev'd all when in Converſation with her Mother. Being thus ſuſceptible of all kinds of Impreſſions, ſhe acted all ſorts of Parts, how contradictory ſoever they were.

Ruzine, Monſieur and Madam *Ouſle*'s Younger Daughter, accommodated her ſelf to the Taſte of both Father and Mother; but what the former did in Simplicity, the latter did out of Cunning. She was ſly and ſubtle, had always her Ends in view, and it may be ſaid, that ſhe in a ſort banter'd the whole Family. She was extream uneaſy to be marry'd, but being the Younger Daughter, cou'd not expect it till after the Eſpouſal of her Siſter; who being ſo inſenſible in that Point, that by her Indifference ſhe had turn'd off ſeveral very good Offers, poor *Ruzine* found herſelf under the cruel Neceſſity of waiting, a tedious Time, the deciſion of her Deſtiny. The Uneaſineſs and Impatience which this forc'd Delay gave her, in order to gain her End, put her upon trying ſeveral equally ingenious and diverting Stratagems, with regard to her Father's Whimſies.

Noncrede, Monſieur *Ouſle*'s Brother, paſs'd in the Judgment of thoſe who knew him, for a Man of true Wiſdom and Probity, and certainly if they had this Opinion of him, they did him Juſtice. His Probity and Wiſdom being accompany'd with a great deal of good Sence; 'tis reaſonable to con-

conclude, that he was very far from falling into the Extravagancies of his Brother. In short, he wag'd continual Wars with him and his Nephew, the Abbot *Doudou*, on the score of their ridiculous Prepossession: And these Wars were so much the more judicious, because sustain'd by such solid Arguments, that they leave room for Surprize, that they cou'd not reduce 'em to Reason. The Readers will (in the following Chapters) see what ground I have to say so.

Mornand, one of those Master-Valets, who by serving a long series of Years, have assum'd a sort of Authority over their Masters, and the other Domesticks; *Mornand's* Conduct, I say, was very near of a piece with that of *Ruzine*; he seem'd to believe or disbelieve, according as his Interest requir'd. His Profit was the Ruler and Director of all his Steps: As for Divinations, Apparitions and Charms, he never fail'd to put in Practice the most subtle Intrigues, either for or against them, provided there was any room left to hope they wou'd terminate to his Advantage. His Dexterity in inventing and carrying on a Cheat, was such, that the Chief Persons of that House with which he had to do, cou'd not help giving way to 'em; which will be prov'd by several Instances which we shall find in the Course of this History.

After having given you the Character of Monsieur *Oufle*, and those of his Family, who are so often mention'd in this Work, I think it proper to speak of his Library; but shall not particularize any more than some Principal Books which he most frequently read, and which produc'd in him these Extravagant Conceits by an ill disposition of Mind, which render'd the use he made of them dangerous to him. The following Chapter therefore shall contain a Catalogue of his Books.

CHAP. II.

Of Monsieur Oufle's *Library.*

AS a Catalogue of Books may be very tiresome to some Readers, I have reason to believe, that several will be inclin'd to pass over this Chapter. And to encourage them to skip it, and remove all Scruples on that Head, I here advertise them, that the precedent Chapter, and those which follow, are so little dependent upon it, they will not have less pleasure in the rest for not reading this. I shall add, but very briefly, what I think of some of them, that this Chapter may not be altogether so dry as as a Bookseller's Catalogue.

A Catalogue of the Principal Books in Monf. Oufle's *Study.*

Agrippa's occult Philosophy. There is much more Learning than Certainty in this Book.

A Description of the Inconstancy of Evil Angels and Dæmons, by Delancre. Amongst several curious Things dispers'd in this Book, there is such an ample and very particular Description of all that passes at the Sabbath, that I don't believe I shou'd be better inform'd concerning it, if I had been there myself.

An Apology of the Great Men accus'd of Magick, by Naude. We shall see in the Sequel, that Monf. *Oufle* has not at all profited by the reading of this Book, any more than of the following, which bears this Title.

The World Bewitch'd, by Becker. This Work is very pernicious; and it has also met with great Opposition.

Physica Curiosa & Magna universalis, by Gaspar Schot.

Bodins Dæmonomania. 'Tis said of this Book, that 'tis a Collection made with more Application than Judgment.

Danæus de Sortiariis.

De Odio Satanæ, by Father Crespet.

Malleus Maleficarum. If Witches are not at present as much talk'd of as formerly, is it not because this Mallet has knock'd down so many, that there cannot be many left?

Form-

Frommannus de Fascinatione.
The Infernal Proteus, by a German Author.
Olaus Magnus, of the Northern Magic.
De Magis & Veneficis, by Golman.
The History of Doctor Faustus. He that is never so little fond of Illusions and surprizing Things, will here meet with a great deal of Pleasure.
De Sortilegiis, by Paul Grilland.
Wier de Præstigiis Dœmonum.
Sylv. Pierias de Strigimagorum Dæmonumque mirandis.
John Adam Osiander de Magia.
Peter Masse of the Imposture of Devils, Diviners, &c. How many good Books might be written on this Subject! There is scarce a larger Field than that of demonstrating that many Cheats are intermix'd with what is called Enchantment and Divination.
De Fascino, by Leonard Vair.
Henry Boquet of Sorcerers.
De sensu Rerum & Magia, by Campanella.
Disquisitiones Magicæ, by Delrio. Monf. *Oufle* had also a *French* Translation of this Book, by *Andrew Duchêne.* The Subject of Superstitions is here throughly treated, and that with as much Order and Labour, as tho' the Question had been about the most important Theological Principles.
Torreblanca de Magia, in qua aperta vel occulta invocatio Dæmonis intervenit.
The Incredulity and Misbelief of Enchantment fully Convicted, by de Lancre. Here's a great Design: This Author has hunted after all possible Means to convince; but does he? Read his Book and see.
Oracula Magica Zoroastris. There being a great distance betwixt *Zoroaster* and us; 'tis a great Chance whether so many Ages have faithfully preserv'd these pretended Oracles.
A Treatise of Angels and Dæmons, translated from the Latin of *Maldonat,* by *de Laborie.*
Pererius de observatione Somniorum, de Divinatione, &c.
Psellus de Operatione Dæmonum.
Remigii Dæmonolatreia.
Filesacus de Idololatria Magica.
Dæmonology, by Perreaud.
Cicognæ Magia Omnifaria, seu de spiritibus & incantionibus ex Italico latine per Casparum Ens.
Of Satyrs, Brutes, Monsters and Dæmons, their Nature and Adoration, by Hedelin.

The Stratagems, Subtilties and Impostures of wicked Spirits, by Robert de Triez.

A Treatise of the Causes of Sorceries, Charms and Enchantments, by René Benoit.

Thiræus de Locis infestis ob molestantes dæmoniorum & defunctorum spiritus, &c.

Binefeldius de confessionibus maleficorum & sagarum.

The Flail of Dæmons and Sorcerers, by John Bodin.

A Discovery of the false Possessed, by Pithois.

Vincentius Pons de potentia & scientia Dæmonum. If a Person after reading this Piece, reads *Becker's* World bewitch'd, he will find much Matter for discussion.

Martinus de Arles de superstitionibus maleficorum & sortilegorum.

A Treatise of Energumens, with a Discourse on the Possession of Martha Brossier, by Leo Alexis.

A History of the three possess'd Virgins in Flanders, in which is treated of the Order of the Sabbath, and of the Secrets of the Synogogue of the Magicians and Sorceresses, by John de Normant.

A History of the Possession and Conversion of the Princess of the Sorcerers of Provence, with a Discourse of Spirits, by Father Michaelis.

The History of Apollonius Tyaneus, convicted of Falsity and Imposture, by Mons. Dupin.

Apuleius's Golden Ass.

A History of the Devils of Loudun.

Learned Incredulity and Ignorant Credulity on the Subject of Magicians and Sorcerers, by Father James d' Autum, a Capucin Preacher. This Book, which is a thick Book in Quarto, charm'd Mr. *Oufle*, so much it was to his Taste.

The admirable Secrets of Albert the Great. This VVork and the following have been falsly ascrib'd to him who is made the Author: but notwithstanding that, they are in great Credit amongst Fools.

The solid Treasure of Little Albert.

Enchiridion Leonis Papæ. A most Apocryphal Book, and only design'd for those who run headlong into superstitious Practices.

Clavicula Salomonis. This Book is wholly as false as the precedent. Father *Delrio* speaks thus of it and of another. *l. 2. Quest. 3. p. 98. prætexunt etiam Salomonis auctoritatem, cujus quandam claviculam (quam egregie refutat Bap. Segnius lib. de vero studio Christiano c. 7.) & aliud ingens volumen in*

septem

septem distinctum obtrudunt, plenum Sacrificiis & incantationibus Dæmonum. Hunc Librum Judæi & Arabes in Hispania suis posteris hæreditario jure relinquebant, & per eum mira quædam atque incredibilia operabantur. Sed quotquot inveniri potuerunt exemplaria, justissime flammis Inquisitores fidei concremarunt & utinam ultimum exemplar nacti fuissent. Nicetas mentions this Clavicula, *l.* 4. *Annal. in vita Manuel. Commen.*

The Grimoire, a Book of Characters and Conjurations of Spirits. I have seen one of them sign'd at the end by the Devil: a needy Bookseller gave it out, in order the more effectually to cheat those who are fond of this sort of Books; for how is it possible to come to the Examination of the Truth of it?

Trinum Magicum, Editum à Cæsare Longino Philosopho.

Cicero of Divination.

Peucer of Divinations.

Several Thoughts on the Comet in 1680. There are so many solid Argumeuts in this Book against popular Errors, that if Monf. *Oufle* had read it without an obstinate Resolution to stick by his ridiculous Prejudice, he wou'd not have fall'n into so many extravagant Conceits.

A Treatise of Superstitions, by Monf. Thiers. It contains a prodigious Mass of Learning, employ'd to prove that Superstitious Practices are condemnable. 'Twere to be wish'd that such a Learned Man had labour'd in the same manner to shew that they are fallacious in their Pretences.

Modern Paganism, by Carolin.

The Sweedish Lapland, by Scheffer.

Anthony Vandale's Treatise of Oracles.

A Treatise of Oracles by Monsieur de Fontenelle. It appears that the two thick Volumes, full charg'd with Greek and Latin, which have been lately publish'd against this Work, have not injur'd its Reputarion. 'Tis written in a manner so agreeable and judicious, that 'twill be needless for the illustrious Author to make any Answer; the Publick has done it for him.

Cardan of Subtility and Variety.

Tho. Erastus de Lamiis

Cribrum Cabalisticum, by Gaffarel.

Unheard of Curiosities, by the same Author.

The Centuries of Anthony Mizaldus. A Book very fit for the *Oufles.*

Voetius of Visions and Augurs.

2 *Fati-*

Fatidica sacra, by Neuhusius.

Lavaters Treatise of Specters.

Fernelius de abditis rerum causis.

John Wier de lamiis.

Raguseius de Divinatione.

A Supplement to the Dog-days.

The Sepulchre or Destruction of Judicial Astrology, by Father de Billy.

Martinii subtilitatum veriloquia, in quibus proprietates substantiæ, huc usque occultæ refulgent.

Roberti Fluddi opera.

Introduction to Chyromancy, Physiognomy, &c. by John Indagine.

Taisnerii Chyromantia, Physionomia, Astrologia naturalis & judiciaria, & ars divinatrix.

Cochlitis Chyromantiæ & Physiognomiæ Anastasis.

Trithemii Steganographia, cum clavi.

Steganographiæ Trithemii declaratio, a Joanne a Caramuel, cum Salomonis clavicula.

Of Spectres, by le Loyer.

The Oracles of the Sibylls.

The diverting Oracles.

The Wheel of Fortune.

The Pastime of the Fortune of the Dice, with the Questions and Answers of the Wheel of Fortune, These four last exhibit the Practise of Divinations by way of Play, only to amuse and divert.

Of Cœlestial Influences &c. by Father John Francis.

Prætorii Thesaurus Chyromantiæ.

Of the Apparition of Spirits by Taillepied.

A History of the Life of Andrew Bugnot, Colonel of a Regiment of Foot, and of his Apparition after his Death, by Stephen Bugnot.

A curious Treatise of Judicial Astrology, or a Preservative against the Astrological Prædictions of Genitures.

Astrology and Physiognomy in their Splendor, by Taxil.

Joseph de Tertiis, de Gradu Horoscopante.

A Treatise of Astronomical Judgments, on Nativitys, by Ferrier.

Ransonii Tractatus Astrologicus de Genethliacorum Thematum Judiciis.

Apomazar of the Significations and Events of Dreams, translated from the Greek.

Artemidorus de Somniorum Interpretatione.

Arcandam, of Astrological Prædictions, Nativities, &c.

Of

Of the Art and Judgment of Dreams and Nocturnal Visions, by Julian.

The Court of the Curious, or a Treatise of Dreams.

The Works of Belot, Curate of Millemont.

Romphiles natural Chiromancy.

The Chyromancy of Tricasse.

Michaelis Scoti Physiognomica.

The Physiognomy of Adamantius and Melampus, translated from the Greek, by de Boyvin of Vourouy.

Savanarola adversus divinatricem Astronomicam, ex Ital. Latine interprete Bon Insignio.

Camerarius de generibus divinationum, ac Græcis, Latinisque earum vocabulis.

The Works of Paracelsus.

John Baptista Porta's Works.

Polydore Virgil of the Invention of things.

The Works of Picus of Mirandula.

The Prophecies of Nostradamus.

Pliny's Natural History.

The Images of Philostratus.

Plutarch of Superstition and the Cessation of Oracles.

The Count de Gabalis.

In Monsieur *Oufle*'s Library, were also a great many other Books, whose Subjects related to those treated of in those specified in this Catalogue: but I pass them over in silence, lest I shou'd tire out the Reader's expectation of somewhat more diverting.

We proceed then in the following Chapter to a Particular of the Adventures, or Actions, Sayings and Writings of Monsieur *Oufle*, and those of his Family, whose Characters we have given; which shall be faithfully taken from those Memorials which we have receiv'd, which appear to be most considerable, and most remarkable.

CHAP.

CHAP. III.

In which we find Monſieur Ouſle *was perſuaded that there really were Hobgoblins, or Men transform'd into Wolves, and what engag'd him to believe it.*

HObgoblins have been long talk'd of; (*a*) both Antients and Moderns tell us a great many Stories of them, which tho' fabulous, have yet paſſed in the Judgment of the Simple, for moſt true. A thouſand Tales are told to young Children, who being void of Underſtanding and Experience, the more eaſily believe them, becauſe 'tis by their Fathers, their Mothers, and their Nurſes, that theſe ridiculous Relations are handed to them. The Impreſſion of the Idea of Hobgoblins or theſe Transformations has ſunk ſo deep into their Minds, that they retain it their whole Lives, if they don't labour to exterminate this childiſh Prejudice by an unbiaſs'd Study; and if they don't efface this Prepoſſeſſion, they afterwards communicate it in their turn to ſeveral others: and 'tis thus that we daily ſee ſo many popular Errors perpetuate themſelves, without being authoriz'd by any other Reaſon, than bare Hearſay, and that People take no manner of care to examine into the Truth of them

'Tis certain that Monſieur *Ouſle*, as well as almoſt all Children, when young, receiv'd the ſame Impreſſion, and that he afterwards extremely ſtrengthen'd it by Reading; for as we have ſeen in the foregoing Chapter, he did not want for Books which treat of ſeveral ſorts of theſe whimſical Metamorphoſes, of the poſſibility of which many Reaſons would have engag'd him to have doubted, (*b*) if his Obſti-

(*a*) *Francis Phœbus*, Count of *Foix*, ſays in his Book of Hunting, that the word *garoux* imports *gardez vous*, (i. e. *beware*, or *have a Care of yourſelf*) *Bodin*'s Demonomania, *pag.* 19[illegible]. Image of the Inconſtance of Demons, by *Delanere*, pag. 319.

The *French* Word which I tranſlare *Hobgoblins* is *Loups-garoux*, and *Loup* is a Wolf.

(*b*) The Taansformation of a Man into a Wolf, is not poſſible either in Soul or Body: not in the Soul; for that would be a Sort of Mortality, to which the Soul is not Subject. The Sorceries and magical Effects of evil Spirits, may if God permits them, ſtop the Paſſages of our Senſes, diſturb them and enfeeble the Organs. *Serpit hoc malum*, ſays St. *Auguſtin*, *per omnes ſenſus, dat ſe figuris, accomodat ſe coloribus, adhæret ſonis, odoribus ſe ſubjecit, infundit ſe saporibus*

Obstinacy had not hindred his making any Enquiries. But being absolutely resolv'd to believe these Transformations, all the Stories which he read, pass'd in his Mind for unquestionable Truths; and thus, he did not doubt that there had been, for Instance, whole Families, in which there was always some one that became a Wolf,; (c) as also that Men sometimes became so by eating the Entrails of a sacrific'd Child; (d) he likewise firmly believ'd that 'was possible to be chang'd,

but & quibusdam nebulis implet omnes meatus intelligentiæ: But they cannot annihilate and extinguish this reasonable Soul, efface the Image of God, to substitute in its Place a brutal Soul. Which *Homer* acknowledg'd in those which *Circe* transform'd, that the Soul did not Change. And St. *Aug.* *Nec tamen in iis fieri mentem bestialem, sed rationalem humanamque servari, sicut sibi ipsi accidisse Apuleius indicavit & finxit.* But if it should be alledg'd that the reasonable Soul sequesters it self and makes room for the other, that cannot be done without the intire death of the Body: nor is it any more possible that the two Souls, the Reasonable and the Brutal shou'd be join'd together, for then there wou'd be two essential Forms in the same Subject, which Physical Principles will not allow.

Nor is the Transformation of the Body any more possible, for this Vessel cannot be chang'd in order to substitute another to the reasonable Soul, which also is improper to vivify and organize the body of a Beast, as *Aristotle* very well urges against the Pythagorean Metempsycheosis. This Head, this human Brain, in which the Imagination is lodg'd before the Reason, which is in the middle Ventricle, as the Sovereign of all the rest: and the Memory which is behind it, is the faithful Guardian of those Things which pass through the two former; and in general all the Members of the whole Body, are so aptly compos'd for the Functions of a reasonable Soul, that that cannot be lodg'd in the Head and Body of a Brute. The Body of Man is also an admirable Work of God, according to what is said by *Lactantius*, *de Opificio Dei.* St. *Basil*, St. *Ambrose*, St. *Gregory Nyssen*, *Nemesius de natura hominis*, and *Theophilus*, *de humani corporis fabrica.* God, as *Plotinus* said very well, is the Sovereign Orderer of Forms, which are all inherent to their Subjects; and matter is so dispos'd by the Providence of God, that no Form can be without its proper and necessary matter. Yet not that in Man, his Form proceeds from the force of matter, as in other things, (according to the Saying of our Philosophers *forma educitur ex vi & potentia materia*) for the Form which is the reasonable Soul, is immediately infus'd into him by God who created it out of nothing, and lodged it in a Vessel by him appropriated to it. Conclude we then with St. *Augustin*: *Nec sane dæmones naturas creant, sed specie tenus quæ a vero Deo creata sunt, commutant, ut videantur esse quod non sunt. Non itaque solum animum, sed ne corpus quidam ulla ratione crediderim dæmonum arte, vel potestate, in membra bestialia posse converti.* de Lancre, p. 292.

(c) *Pliny* says that *Evanthes*, a Greek Author, relates that the *Arcadians* write, that in the Family of one *Antæus*, one of them was annually chosen by Lot, and that they led him near to a Lake, that he undress'd himself, hung his Cloaths on an Oak, swam over the water, then fled into a Desert, where he was transform'd into a Wolf, and convers'd with the other Wolves for nine Years. If during that time he saw no Man, he return'd to the same Lake, swam over it, reassum'd his Humane Shape, return'd Home, and prolong'd his Age nine Years. *Mirum*, says *Pliny*, *quo procedat Græca credulitas, nullum tam impudens mendacium est, quod teste careat.* *Camerarius*'s Historical Meditations *t.* 1. *l.* 4. *c.* 12. *De Lancre*, pag. 265. We find other Examples of these Transformations in *Bodin's Dæmonomania*, pag. 193, 40.

(d) *Pliny* also mentions one nam'd *Demarch.* of *Parrhasia*, who after having eaten the

chang'd into a Cat (*e*) into a Horse (*f*) a Tree, an Ox, a Viper, a Fly; (*g*) a Cow; (*h*) and in short into all manner of Shapes. (*i*) Twas in vain that he learnt from some Books, that if there be any such thing as these transform'd Wolves, they are occasion'd only by a disturb'd Imagination, which persuades the Patient that he really is a Wolf, and makes him imitate almost all the Actions of that Beast; this is called *Lycanthropy*; (*k*) and 'tis with this sort of Distemper that those are afflicted, for Example, whom they call in *Poitou*, *la bête bigourne qui court la galipode*, as I'm inform'd by a very agreeable Lady of Quality. Frequently also the pretended transform'd Wolves, are People who, to divert themselves, or

the Entrails of a Child consecrated to the *Lycæan* Jupiter, by the *Arcadians*, was instantly turn'd into a Wolf. Agrippa *of the Vanity of Sciences*, cap. 44.

(*e*) *Spranger*, in *Malleo Malificarum*, speaks of three young Women, who in the shape of Cats, fell on a poor Plowman, who wounded them all three, and that they were found wounded in their Bed. Loyer *of Specters*, p 274. There are other the like Instances in the *Dæmonomania* of *Bodin*. p. 194.

(*f*) The Father of *Prestantius*, after having eaten of an enchanted Cheese, believ'd that he was turn'd into an Horse that he carry'd very heavy loads; tho' his Body had never been out of his Bed. St. *Augustin* who relates this History *De Civit. Dei l.* 18 *c.* 17 and 18. interprets in this manner all that has been written concerning wonderful transmutations, and all the Lycanthropys of *Arcadia*, of which *Plato* himself has left us something in writing in the 8th Book of his Republic, where he mentions the Fable of the *Arcadians* to make us comprehend the Change of a King, into a Tyrant. The *Newrians* of which *Herodotus l.* 4. of his History speaks, who annually became Wolves for some Days, doubtless were so only in imagination; *Agrippa* of the Vanity of Sciences. *ch.* 44. *m. l. v. t. p.* 1. *p.* 819 de *Lancre* p. 266.

(*g*) The famous *Empusa* in *Aristophanes*, assum'd all manner of Shapes. *Epicharmus* says; that she sometimes appear'd as a Tree, immediately afterwards, in the Shape of an Ox, presently after in that of a Viper; then turn'd to that of a Fly, and afterwards into that of a beautiful Woman. The learned Incredulity *p.* 96.

(*h*) I have formerly read in *Albert Kruntz. l.* 1. Hist. Daniæ *c.* 32. that *Frutho*, King of *Denmark*, a Prince very much addicted to Magic. retain'd in his Court a famous Witch, who assum'd the Shapes of whatever Animals she pleas'd. This Sorceress had a Son as wicked as herself, and they jointly robb'd the King's Treasury, which done, they retir'd Home. The King suspecting them, went to the Witches House, when she seeing him enter, turn'd herself into a Cow, and her Son into a Steer. That Prince approaching the Cow, to observe her nearly, she with her Horn so goar'd him in the Flank, that he fell dead on the spot. *Le Loyer*, p. 142.

(*i*) We read in *Diadorus Seculus*, lib. 5. of his *Bibliotheca*, that the *Telchines*, the first Inhabitants of *Rhodes*, turn'd themselves into whatsoever Animal's Shapes they pleas'd.

(*k*) Sabin in his Treatise of the Nativity of Conjurers, tells us, that there was brought in Company with *John Euvich*, to *Pomponatius*, a famous *Italian* Physician, a Patient affected with a Lycanthropy, whom the People of the Village found lying in the Hay, and took him for a Wolf, the rather because he said he was so, and cry'd out

or for ſome other Reaſon, (*l*) run about the Streets howling diſmally, for certain Nights; and that to affrighten ſimple People, who dare not venture their Heads to the Window, perſuading themſelves, that if they ſhou'd be ſo raſh, the Devil wou'd ſurely break their Necks.

Monſieur *Oufle* did not in the leaſt doubt but that 'twas very poſſible to be chang'd into different Shapes; and as firmly believ'd that 'twas not at all difficult to work the ſame Change on others; that for Inſtance, a Wine-Merchant might be transform'd into a Frog, (*m*) that a Woman might turn one Man into a Beaver; (*n*) and another into an Aſs. (*o*) In ſhort he found no difficulty in Transformations, becauſe he had read that they had been perform'd. He believ'd with the ſame Complaiſance, or rather with the ſame Weakneſs, that Roſes, (*p*) or rather a Fork (*q*) or other Means and Inſtruments as improper to produce the Effects which the Superſtitious make us expect, are ſufficient to reſtore their priſtine Shape to thoſe who have undergone theſe Transformations.

It plainly appears that this poor Man, by theſe Notions was extremely diſpos'd to fall into very great Extravagancies: of which the Reader will be throughly convinc'd by the Adventures he will find in the future Courſe of this Work, in which he will ſee how our *Hero* of Superſtition came to fancy himſelf a transform'd Wolf, and what he did after this fooliſh Whimzy got into his Head.

to them to fly away, otherwiſe he ſhou'd devour them; they firſt began to flay him, according to the vulgar Error, to ſee whether he had Wolves Hair under his Skin. But they let him looſe at the Requeſt of *Pomponatius*, who cur'd him of his Diſeaſe. *Camerar. Hiſt Meditet. t.* 1 *l.* 4 *ch* 12.

(*l*) *Baram* King of *Bulgaria*, by the Force of his Magical Arts, aſſum'd the Shape of a Wolf, or another Animal, to affrighten his Subjects. *Learned Incredulity*, p. 65 We read in *Luitprand.* l. 3. ch. 8. *Rerum per Europam geſtarum*, and in *Sigebert*, in *Chronograph*, that it was *Bajan* the Son of *Simon*, King of the *Bulgarians*. *Le Loyer*, p. 142.

(*m*) A Witch chang'd into a Frog a certain Inn Keeper, againſt whom ſhe had a Spite. *Delrio Diſquiſ. Mag.* p. 124.

(*n*) Another Witch to revenge herſelf of the Falſeneſs of a Man which ſhe lov'd, turn'd him into a Beaver, with one ſingle Word. This Animal bites off his Teſticles, to free himſelf from his Purſuers.

(*o*) A young Man that liv'd at *Cyprus* was chang'd into an Aſs by a Witch. *William* Arch-biſhop of *Tyre*, Spranger an Inquiſitor. *Bodin's Dæmonomania*. p. 199.

(*p*) *Apuleius*'s Golden Aſs.

(*q*) The Diſeaſe of Lycanthropy is cur'd by giving the Patient a Blow with a Fork exactly between the Eyes. *Cir.*

C CHAP.

CHAP. IV.

How Monsieur Oufle *came to believe himself transform'd into a Wolf, and to what Extravagancies that Imagination hurry'd him.*

ON one of the Days of the Carnaval, Monf. *Oufle* entertain'd all his Family, and feveral of his Friends at Supper, at which the Company eat plentifully, and were not behind-hand in Drinking; for tho' he was very whimfical, and very fuperftitious, he yet lov'd Mirth, and good Eating and Drinking, provided no Body threw down the Salt-feller, laid their Knives a-crofs, or that there were not Thirteen at Table. He this Evening ply'd the Company hard with Liquor, and to promote their Drinking, inceffantly put about fuch Healths as were very agreeable to them, and did juftice to all thofe who drank to him, fo that he had a much larger Dofe than his Head cou'd bear. But yet it cou'd not be faid that he was perfectly Drunk, tho' 'tis certain he was what we call Half feiz'd-over. Madam *Oufle* being charm'd to fee him fo gay, (for he prated without ceafing, was very nimble, light as a Feather, and his Feet fcarce touch'd the Ground, fo brisk had the Wine render'd him) very carefully avoided giving any occafion of fpeaking of Divinations, Apparitions or Charms, fo much fhe dreaded the turning his Humour. A commendable Conduct, and very different from that of moft Wives, which, by I know not what Spirit of Contradiction, never fhew more Uneafinefs, than when they fee their Husbands gay.

After the Entertainment, and a very lively and agreeable Converfation on feveral Subjects, as it commonly happens when the Wine enters into the Company, all went away very well pleas'd with each other. Monf. *Oufle* did his beft to compliment his Guefts at their Departure, and then retir'd to his Chamber, and after that, Madam *Oufle* to hers; for they conform'd to the Mode, that is, they had long made feparate Beds. The young Folks alfo withdrew each to their own Apartments. The Abbot *Doudou* did not defire then any Company to conduct him; the Wine which he had in a larger Quantity than ordinary drank remov'd all

Thoughts

Thoughts of Fear. *Camele* and *Ruzine* ſcarce touch'd the Ground with their Feet, ſo nimble had this Evenings Mirth rendred them. As for *Sanſugue*, as ſoon as he got into his Chamber, he made to his Maſquing Habits, of which he had a great Number of various Sorts and Shapes, and after putting on one he went to a Ball with other young Folks who waited for him at a Houſe where they were to rendezvous.

Scarce was Monſ. *Oufle* got into his Chamber, before he was ſeiz'd by one of thoſe unaccountable ſorts of Uneaſineſs, which will not permit People to ſtay long in a Place, tho' they can give no reaſon for their Removal. After having walk'd ſome time about his Chamber, he left it, and that for no other reaſon than to go out of it; he went up Stairs to *Sanſugue*'s, which finding open, he enter'd, either puſh'd by deſire to know whether he was there, or to chat with him. But I'm apt to think 'twas for the laſt Reaſon, rather than the former; becauſe 'tis ſaid the Wine had ſet him into a very prating Humour. However it was, being entred, and finding no Body there, and only the Masking Dreſſes, which his Son had careleſly left looſe, or forgotten to lock up, he obſerv'd one deſignedly made to Diſguiſe a Man into the ſhape of a Bear, which moſt engag'd his Eyes, and which he reflected on with the greateſt Attention. He cou'd not forbear looking on, and examining it. This Habit was made of Bears Skins, with their Fur on, which was ſo ſew'd together, as from head to foot to repreſent the Shape of that Animal, on him that put it on. After having turn'd it backwards and forwards for ſome time, it came into his Head to play his Wife a diverting Trick, which was to dreſs himſelf in that Habit, and thus diſguis'd, to affrighten her: which Deſign he lik'd ſo much the better, becauſe Madam *Oufle* continually jarr'd with him on the Score of his Credulity, with regard to Apparitions, Spectres, Fantoms, Enchantments, and other the like Follies. He did not doubt but that if ſhe ſhou'd be very thoroughly affrighted, 'twou'd be eaſy for him to reduce her to Reaſon on this Head for the future. The Good Humour in which he was in, furiouſly hurry'd him on. 'Tis incredible how much he hugg'd himſelf for having hit on this diverting Cheat, and what Joy he conceiv'd at the Hopes of producing an Effect ſo favourable to his Wiſhes. But his Thought terminated in a Succeſs quite different from that which he had promis'd

himſelf, as will appear by the Adventures which we are now going to relate.

He then took the Dreſs, carry'd it into his Chamber, put it on, and then ſtole very ſoftly to his Lady's Apartment, in order to act this terrifying Part, which Opportunity and his own Imagination had ſuggeſted to him. When juſt ready to begin the Scene, he heard a Noiſe, and diſcern'd that Madam *Ouſle*'s Waiting-woman had not yet left her. This Baulk chagrin'd him; but yet he did not quit his Deſign, he return'd back to his Chamber to ſtay till the Maid was gone, in order to ſtrike the more ſurely, and to amuſe and divert himſelf. And in the mean while, as ſoon as he had ſeated himſelf by the Fire, he took off the Table the firſt Book he found, which was next at hand, which was *Bodin*'s *Dæmonomania*; he open'd it, and happen'd to light on that Place which treats of Men transform'd into Wolves. He paſs'd about half an Hour in reading upon that, and ſome other as ridiculous Subjects. In ſhort, the Wine, the Fire, and the eaſy Poſture in which he ſat, lull'd and inſenſibly plung'd him into ſuch a profound Sleep, that he neither thought of what he had done, nor what he had reſolv'd to do.

Madam *Ouſle*, not in the leaſt ſuſpecting what was contriving againſt her, as we may very naturally conclude, was ſure to go to Bed and ſleep as faſt as her Husband; but her Sleep was ſounder and more durable, and not attended with ſuch a whimſical and extraordinary Conſequence as that of Monſieur *Ouſle*.

The fore mention'd Waiting-woman's Chamber was over Monſieur *Ouſle*'s Apartment, and ſhe perhaps having participated too freely of the Entertainment of the Second Table, either not regarding her Maſter's being aſleep, or whether by a wholly unforeſeen Chance, a Veſſel which ſhe had in her Hand, which 'twill be wholly unneceſſary to name here, fell to the Ground, and made ſuch a great Noiſe, that it wak'd and ſurpriz'd Monſieur *Ouſle*. He roſe out of his Chair all in Confuſion, and being oppoſite to the Chimney, before which was a Glaſs, he ſaw himſelf in it in the Habit of a Bear. The Wine and the Fire which had warm'd his Head, the ſo ſuddain interruption of his Sleep, the Dreſs which he found himſelf in; all theſe, I ſay, join'd with what he had juſt been reading, had ſo turn'd his Brain, that he believ'd himſelf really not a Bear, but transform'd into a Wolf. This Diſorder in his Head was ſo great, that it had intirely

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destroy'd the Memory of the Place where he had met with this Habit, and the Use which he had projected to make of it, so that there remain'd only an Idea of his pretended Transformation into a Wolf, and a design of running into the Streets, to howl there as loud as he cou'd, to bite, and put in Practice whatever he had heard reported that Wolves usually do. Away he goes then without Delay into the Street, and begins to howl in a most frightful manner.

'Tis proper to observe that he was a tall, bulky, robust full-chested Man, and that he naturally had a loud, strong and thundring Voice: So tha 'tis not to be doubted that exerting it in the Night-time as high as it cou'd reach, in the dismal Tones that ordinarily attend Howling, 'tis not to be doubted, I say, but that when he howl'd he frighted all those who heard him. Accordingly he made the first Experiment on a parcel of roaring Serenaders, in the first Street through which he ran. The Serenade was given to a very handsome young Sempstress, by a charming young Fellow, who was violently in Love with her. This Spark was Shop man to one of the most famous Traders in the City; and not only so, but distinguish'd in his Profession, that is to say, one of those pretty Fellows which had acquir'd a great Reputation, and which are kept by Shop-keepers for no other reason than to cajol Women by their impertinent prating, and their gay Out-side, when they come to buy at their Shops.

Whilst the Symphony was snoaring out, the Gallant was wrap'd up in a Cloak, and standing on one Foot, very attentive, to observe whether his Fair one wou'd appear at the Window, or give any Sign to express that she was pleas'd with it, or that she was satisfied that 'twas in Compliment to her, and that the whole Expence was defray'd by him. The Musicians, according to the Custom of that Country, as well as this in Serenades, were noising out the Descent of *Mars*, when they heard Monsieur *Oufle*'s Howling. The Terror which this horrible and unexpected Symphony inspir'd, froze up their Blood to that degree, that falling senseless, they at that time made a Stop, which was not in their Scrolls. They listen'd to discover from whence such an extraordinary Voice shou'd proceed, whilst the imaginary Bugbear howl'd yet louder, and approaching, they took him to be what he fancy'd himself. What a cruel mortification was it to the Lover, to see the Fidlers

make the best use of their Heels they cou'd, and to think fit himself, for his own Security, to follow 'em ?

Monsieur *Oufle*, after having put to flight so many People, who made such a great Noise, was confirm'd in the Opinion that he was really transform'd into a Wolf. I never learnt what became of the *Musicians*, or him that set them at work. 'Tis probable that every one went Home, and that all of them told fine Stories of the Hobgoblin. All that I cou'd recover concerning this Affair, was, that a certain Person who plaid on the Bass-Viol, assur'd us that he was the last that fled, and that if any Body wou'd have seconded him, he had made Head against the terrible Beast which so frighten'd 'em, and doubtless had taken Satisfaction of him. But 'twas added, that there was no Valour in being the hindmost in the Flight ; that according to some, 'twas the weight of his Bass-Viol which retarded his speed ; and according to others, that the only reason of his lagging behind, was his being very Gouty. This last reason is not incredible, since he was a Musician, for the Gout is easily gotten with that Profession ; and with that Distemper, 'tis not possible to run so fast as one wou'd. As for his Bravery, it may be suspected ; for Courage and Valour are unnecessary to those of his Profession, unless it be in the nature of that, us'd in certain Engagements, where more Wine is shed than Blood. But I do not consider that I lose sight of our Hobgoblin ; but proceed we to find him again in the following Chapter.

CHAP. V.

A Pursuit of the Adventures of Monsieur Oufle *as a Hobgoblin.*

WE left our modern *Lycaon* roving in the Streets, after a terrible pursuit of the nocturnal Musicians which fell in his Way. Let's see what Terrors his farther Progresses have produc'd; for he was too full of the Idea of his Metamorphosis, and too resolutely animated to maintain it, to stop at the Fidlers. They seem'd to be a sort of Fellows who seldom have any other Merit, than that of improving Wind, or if you will, a Noise manag'd with Judgment and Cadence, which were not sufficient to satisfy the greedy Desire which he had to prove himself effectually a Hobgoblin. He was not long without a favourable Opportunity to that end: which was as follows.

No Place is ever free from a sort of young Fellows who set up for Folly and Extravagance, wou'd be asham'd of appearing wise, and who pretend to glory in what ought to be their Shame. It happen'd luckily in Favour of Monsieur *Oufle*'s Follies, that on the Night which he ran about as a Hobgoblin; there were in the Streets four such young Fellows, lately deliver'd from the Slavery of an University life, coming out of a Tavern, where they had empty'd more Bottles, than their weak Noddles were able to bear, and contriv'd one of their most Heroic Projects, which was to steal all the Bellropes at the Doors, and Knockers; or if they cou'd not compass that End to ring, knock with all their Strength, with their Arms remove all the Buttresses, break down stone Benches, and Bulks, make a sott of Baricades of the thick Chains at the Corners of the Street, spoil the Locks, and perform some other Actions, equally worthy of their Courage and Valour. If they happen'd to tear off the Knocker of a Door, they boldly contested Glory with the wisest and most intrepid Generals, so were they possess'd of the Merit of their Prowess. Certainly such rash and presumptuous Hero's, as those of this sort, when they went out

of a Tavern were never ſeen; of rhe Truth of which, Women, Citizens, Abbots, and other Perſons unprovided with defenſive Arms, wou'd give very full Teſtimony, if I was in humour to Conſult 'em.

On the Night then, that our Imaginary Wolf play'd his Pranks, theſe nocturnal *Bacchanalian* Warriers alſo plaid theirs, working hard on the Bellropes of Doors, the Buttreſſes of Houſes, the Bulks, Benches, and Chains in the Street. They had already ſucceeded ſo well, that they had gotten enough to make them drink luſtily on the morrow, notwithſtanding the ſmall Summs for which they were forc'd to ſell the Captures of their petty War.

Whilſt they were recounting to each other their Actions and Adventures, and ſhewing the Marks and Proofs of 'em, Monſieur *Oufle,* whoſe Way naturally led him to 'em, began to howl moſt diſmally. Our Potvaliant Hero's, being perſuaded that this hideous Noiſe proceeded from ſomething more dangerous than the Ropes, Knockers and Corner-ſtones, began to bethink themſelves, and apply to Conſideration, which rarely happens to ſuch as them. In the Interim, the Hobgoblin renew'd his howling with greater Force and Vigour. This whole young Fry which before were ſo furious and noiſy, inſtantly became quiet and peaceable: they ſtar'd on each other without ſpeaking one Word. During their ſilence, the howling continu'd, the Howler appear'd, and our four ſcarce yet bearded Bravo's became wiſer, or to ſpeak more properly, more timorous, fearful and heartleſs, contriving to retire as faſt as the Beaſt approach'd them; and in ſhort finding that he kept on running very faſt towards them, and that they were in Danger of becoming his Prey (for Fear had repreſented his Teeth to them to be of terrible length, that his Throat was wide and open, that he only hunted after a Prey to devour) without any farther Enquiry, and without hazarding the tryal of their Strength with him, they fled, and were reſolv'd to run ſo faſt that the Hobgoblin ſhou'd not overtake them. The Fright which had ſeiz'd 'em, was not leſs than that which they had not long before been ſenſible of at School, when they were in their Trammels, and their Maſters arm'd with certain Inſtruments, of great Uſe to make them good whether they wou'd or no. But for all this they next morning told wonderful and pathetic Storys of the furious Engagements

gagements which they had bravely sustain'd against the Hobgoblin (for his howling was the talk of several Days) The greatest Bragadocio of the Four, by a judicious Precaution, to seem valiant, the next morning broke his Sword in two in his Chamber, to shew and make Way for the telling the Storys to the silly Flat-Cap Wenches in his Neighbourhood, whom he frequently entertain'd with his glorious Deeds, and with what Bravery he defended himself against the terrible Assaults of this hideous Beast. But let's leave them to cry out Victory after having ran away as fast as they cou'd, and return to Monsieur *Oufle*, who deserves better at our Hands than to be left for these ridiculous Champions; for he will divert us more by his Extravagancies than they by their stupid Follies. Dull Sots being so common, that they afford less Pleasure than they give Uneasiness; but a Hobgoblin, like Monsieur *Oufle*, is a thing so rare, that it may serve for an Entertainment.

Our Fantastic having then entangled his Feet in the Cords, which these wretched Bullys had thrown on the Ground and left behind 'em, got a very severe Fall on the Stones, which made him howl yet lowder than before. 'Twas well for him that no body came by at that Time, for they might easily have done what they wou'd with him, After having lain some time, for the Fall had somewhat stun'd him, he rose up, went at first on all Four, and stop'd near a Door, where he staid howling as loud as he was able several Times: the Story says twas before the House of a young Widow who expected her Lover; that he dar'd not venture in the sight of our Hobgoblin, and for not being punctual to the Time of meeting, she in such an outrageous manner reproach'd and insulted him, that they irreconcileably quarrel'd: perhaps they began to be weary of one another, if so, something less considerable than a Hobgoblin might furnish an Occasion of Rupture, or at least a plausible Pretext for it. However it was, we leave the Reader to judge as he pleases, for that is nothing to our Subject. I shou'd have more than enough to do to recite all the Discourses which Monsieur *Oufle* occasion'd, not only this Night, but also by his other Whimzys and Evtravagancys, of which the particulars are mention'd in this Book. But yet I shall not so tie

my ſelf up as to paſs over in ſilence, what I think may divert the Reader.

We left Monſieur *Ouſle* at the Widows Door, leſs affrighted by his bawling, if we will believe thoſe who give the turn which we have juſt mention'd to the Story; than rejoyc'd at the flight of her Lover. Let's now proceed to other Terrors which he cauſed, and what they produc'd.

After having ran tho' ſeveral Streets, he ſtop'd, probably to reſt himſelf, before a Houſe, where ſeveral Perſons were playing very high. I know not what Whimzy took him in the Pate, that he houl'd here louder and oftner than he had yet done, and his repeated Noiſes came ſo thick upon one another, that one was ſcarce done before the other began. The Gameſters hearing him, the Loſers ſeem'd not very attentive to this howling, they being more ſenſibly ſtruck with their Loſſes, than with fear of the diſmal Cries which they heard: but the Winners ſeem'd more uneaſy and diſturb'd than the reſt, at theſe extraordinary Roarings. Particularly a Lady who had won an exceſſive Sum, let the Cards fall out of her Hands, ſuch an Impreſſion had the Hobgoblin made on her Spirits. She ſhew'd afterwards that 'twas abſolutely impoſſible for her to play any longer. The Loſers who being perſuaded that reſolving to give out, ſhe plaid 'em this Trick, by a feign'd Fear, to gain a pretext of eſcaping the giving them them their Revenge; after having talk'd very reaſonably with her to encourage her, and rid her of her Fear, perceiving that they cou'd not prevail on her by theſe means, to regain their Money, grew warm, and puſh'd their Heats ſo far, that a Diſturbance and an Uproar preſently aroſe in the Company; for none are more diſpos'd to Paſſion than Gameſters when they loſe: In this ſort of Converſation, People at firſt begin with mutual Civilities, and act with all poſſible good Breeding when they ſeat themſelves at the Table: a little after they grumble and jangle, and almoſt always riſe in Heat and Paſſion with inſulting and injurious Language.

But to proceed, the Howling ſtill continu'd, as did the Lady to expreſs her fright, and at the ſame Time the Impoſſibility under which ſhe lay of granting what they expected of her Complaiſance. One of the Gameſters who had loſt the moſt, to rid her of all Pretence, went out

with

with his Sword in his Hand, to drive away the Hobgoblin: He was no sooner in the Street but he saw him; Fear seiz'd him, he ran in again, fastned the Door with all the Bolts which he could find, and for his Security wish'd for more: he stay'd some time on the Stairs to recover his Spirits, and so did not appear so much affrighted as he was in the Street at the Sight of the Apparition which presented it self to his Eyes. 'Twas happy for him that Monsieur *Oufle* remov'd to another Place: when this Swords-man perceiv'd the Noise was no longer heard, he boldly ascends to the Gaming Chamber, gives a long, and very well invented Particular of his imaginary Fight, shews the Blood which issu'd out of a Wound, which he gave himself in his Hand, in shutting the Door with much Precipitation; and at last assur'd the Company that he had struck such a Terror into this hideous Beast, that he was frighted, and forc'd to run away; and thus prov'd to the alarm'd Lady, that she ought to recover herself, and play on without any Fear. She took the Relation of his Engagement on his Word; but did not grant his Request. Say what he wou'd, she wou'd not yield. The Vapours rais'd as she pretended, by her fright, came to her Assistance, and favour'd her persisting in her Resolution with Impunity. These Vapours then seiz'd of her Head, and reduc'd her to such a condition as that she knew neither the Cards nor the Counters. 'Twas absolutely necessary to yield to what she said, and he that affirm'd he had hunted away the Hobgoblin, was one of the first inclin'd to do justice to this Lady, by the fright he had been in himself.

In short the farther playing was deferr'd to another Day. But the Lady carrying off her Winnings, (for her Fright and Vapours did not hinder her remembring that they were very considerable, and that 'twas proper to secure that Money) in order to carry on the Comedy to an end, desir'd a Guard to conduct her Home. She being handsom, the young Fellows of the Assembly who took no small Pleasure in rendring her Service, granted her desire, and zealously crowded to wait on her. The Vapours seiz'd her again in the Coach, for fear of meeting the terrible Hobgoblin in the way. But yet she still held fast the Mony which she had won; which might perhaps be an Effect of these Vapours; for they sometimes cause Women to fall into very violent and tenacious Convulsions. Her Conductors did their best

to comfort her, and in ſhort convey'd her ſafe and ſound into her Houſe. Whilſt all this was doing, Monſieur *Ouſle* ſtill purſu'd his Courſe, without taking notice, as one may think, of what happen'd on his account. Proceed we to the reſt of his Adventures in his Races as a Wolf, in the Sixth Chapter.

CHAP. VI.

The reſt of the Adventures of Monſieur Ouſle *transform'd into a Wolf.*

FOR fear we ſhou'd tire the Readers by dwelling too long on the ſame Subject, and having a great many other Things to relate on ſeveral different ones, we ſhall not run into an exact Deſcription of all the Frights which he gave that Night as a Hobgoblin; but paſs over ſeveral Citizens which came from a Supper in the Town; a Man of Buſineſs, who having left his Wife quietly ſleeping in her Bed, was ſtealing *incognito* to a Miſtreſs, who alone coſt him more than the keeping of his whole Family; an old Lord in a Hack, ſtrip'd of all Apparel ſuitable to his Grandeur, to viſit without Noiſe, and not prove troubleſome to a certain very mean Object: Three, which call'd themſelves Abbots, melodiouſly ſinging certain Words, which they never learnt at their Desk in the Church; ſome Lovers conveying their Miſtreſſes Home, and walking as ſlowly as they cou'd move, that they might not part too ſoon; a Chymiſt who came from ſtoking at a Great Man's Houſe, and brought thence with him more Silver than he cou'd ever produce; in ſhort, all Perſons whom our Hobgoblin ſo violently purſu'd, that he forc'd them to turn out of their way as faſt as they cou'd, go far about, and make into diſtant Streets to avoid meeting him. We ſhall paſs over in Silence, I ſay, all theſe little Adventures, and ſtop only at thoſe of greater Importance, which are;

A Conſiderable Perſon going poſt in a Chaiſe, being guarded by two Horſemen which rode along with him, in his

his Passage met with this unhappy Hobgoblin. Both their Horses startled, and flew up an end on their hind Feet, in such manner that they threw their Riders. The Man in the Chaise seeing this, and at the same time this pretended frightful Beast, got away with precipitation; the Wolf threw himself now on one, then on the other, and then on the Horses, yet without doing them any other Injury than affrighting them. After having plagued them at his pleasure, for they were so frighten'd, that neither of them had the Courage to defend themselves, he began to howl, as tho' he design'd to sing the Victory which he had obtain'd. The Horses in the mean time took the Bit betwixt their Teeth, and gallop'd away so fast, as tho' they were just come out of the Stable where they had been without using their Legs for a Month. The Men on their side were not less diligent in running, nor Monsieur *Oufle* in following them. At last they flung themselves into an Ally which they found open, and shut the Door after 'em. The Wolf, which cou'd not get into the Ally with 'em, roar'd several times with all his Strength: an infinite Number of Night-Caps and Night-Coifs appear'd at the Windows with Arms holding out Candles, to see what 'twas made such a loud Noise; but all these Heads quickly withdrew; but one of them was unhappily caught under a Sash which fell down upon it, by reason that he who lifted it up, did not give himself time to fasten it. This poor Head cried out dismally, and as often as the Patient cou'd respire, the Hobgoblin answer'd this complaining Voice, by howling, which made the most horrible Musick in the World. Such a *Duette* was never heard. No body dar'd any more open their Windows, and look into the Street, because hearing the Cries of their afflicted Neighbour, they thought the Beast had climb'd up, and held him by the Throat. By good luck the Valet belonging to this Head, whose Neck was half strangled, entring the Room, saw his Master in this miserable Posture, immediately lift up the Sash, and deliver'd him from the Punishment of his fatal Curiosity.

Monsieur *Oufle* after having given such a furious alarm in this Quarter, went in quest of another to carry on his Visions. He might certainly have been content with this last Adventure; but not being yet cur'd of his Disease, he could not stop there.

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Three Thieves attack'd a Passenger, of whom they demanded no less than his Purse and Cloaths: the Compliment was very disagreeable; but he could not dispence with answering it: for 'twas an honest Draper who wore no other either offensive or defensive Arms, than an eating Knife, and a Pair of Scizzars to cut his Cloath; and having no other martial Inclination, than that at most, of reading the Gazets, and going on Sundays and Holydays to stretch his Neck over the Shoulders of certain News-Mongers who don't talk better of the War, than they know how to make it. The Villains who had us'd their utmost Caution, held a Pistol at his Breast, to oblige him to give up what 'tis certain they never had lent him. Our Hobgoblin who made to 'em, without any other Intention than to continue his Course happen what wou'd, howl'd only for howling Sake. The Robbers did not stay till he howl'd a second Time, or approach'd them to quit their Prize, who passing on, undoubtedly let 'em go, without recalling 'em to renew his Conversation with them; but fled on the other Side, being at least as much afraid of the Wolf, as those able Gentlemen who were so well dispos'd to exercise their Skill on him. Whilst the Draper and the Thieves ran, and the Wolf howl'd, a Coach came or rather ran (for that is at present the Fashion to the great damage of Footmen) towards him. This Coach carried three Men, which came from all the Balls which they had heard of. The Coachman, Coach, and Horses were of the worst sort of Hacks, but the last were rendred vigorous, by incessant lashing: but they all stopt in concert, either for Lassitude or Fear. The Masquers flew into a Passion with the Coachman and Horses, to make them go on, whilst both continued as still as if they came to that Place to lye there. The Masquers recommenc'd their roaring and threatning, Yet the Horses don't stir one step farther. But the Coachman more sensible than they, and besides, an ill natur'd fellow, as those of his Profession generally are, at least till mollified by Liquor, boldly bid the Masquers drive away the Devil that was before him, if they wou'd have him go any farther. One of the Masquers put his Head out at one side, to observe this pretended Devil, and saw our Hobgoblin; he was affrighted at first, but then giving himself time to consider this Beast, he open'd the Coach Door, went to him, and threw himself upon him but with such tenderness that shew'd that he was extremely

afraid of hurting him; he called the other Masquers to his Assistance, assuring them they had no Reason to be afraid, but he in pressing manner entreated them, for fear, said he, of doing him any hurt. They all join in seizing Monsieur *Oufle*, and carry him with them into the Coach. This poor Rover being exhausted by the Agitations he had given into that Night, they did what they pleas'd with him. He had also Reason to surrender, since 'twas his Son *Sansugue*, who not doubting but 'twas his Father, because he knew his Dress, and was intirely convinc'd that 'twas so, when he saw him nearer, thought of nothing but carrying home, and putting him to rest, which he very much wanted. He inform'd the two Masquers of the whole Secret; they pity'd both Father and Son, and contributed their utmost to get this poor Fantastic to his own House. As soon as he got thither, they undress'd him, without any Resistance; and put him to Bed, where he slept for above twelve Hours very quietly; and when he wak'd appear'd a Man and not a Hobgoblin. No body in the Family knew any thing of the least of what had pass'd; *Sansugue* having taken all necessary Measures that this ridiculous Ramble shou'd not become public. And what is said here, as well as whatever shall be said in the Series of this History, of the other Extravagances of Monsieur *Oufle*, comes by such Ways as we shall not publish; because there are very important Reasons to conceal 'em. If any Readers will refuse to divert themselves with this Piece, because we will not declare how we came by our Information, so much the worse for them, they look more than the Historians, since, by Obstinacy, or if they will, by exaggerated Nicety, they will deprive themselves of a Divertisement and Instruction, from whence they may reap much Profit. I should enlarge on this Subject, had I not so many other things to say, and at last to end the Relation of the fancy'd Transformation of Monsieur *Oufle*.

How many Reports ran for several Days concerning our Hobgoblin! how many Storys were made on't! for he having that Night rambled thro' almost the whole City, he had been heard by an infinite Number of People, most of which were more then ever persuaded, that there really are Hobgoblins, which commit horrid Disorders. Tis incredible how many false Stories were made on this Occasion. Those who did not dare open their Windows, ro see it, were the first in affirming that they saw it, drawing after it Chains of a pro-

prodigious thickneſs and length, and that it was ſo tall, that it almoſt reach'd the firſt Story of their Houſes: for as the Proverb has it, No body ever ſaw a little Wolf; but thoſe who ſee any, are always fond of perſuading us that they are of an immenſe Size, and that probably becauſe People proportionate their Bulk to their own Fear. Others there were who affirm'd that they had cut off one of his Feet in defending themſelves againſt his Violence, and that being a Sorcerer chang'd into a Wolf, he was next day found in Bed with one Hand cut off, and that his Indictment was now drawing up, in order to his Proſecution. But this Story of cutting off a Wolves Paw, having been ſo many Ages ſince repeated, and that alſo pretended to have happen'd in ſo many ſeveral Countrys, 'tis not to be wondred if it be ſo eaſily trumpt up anew. The Extravagance of the credulous People in this particular went ſo far, that a miſerable Wretch who had loſt one Hand by an accident which reſembled Nothing leſs than Sorcery, begging in the Street, and ſhewing the Stump of his Arm to excite Pity and the Relief of his Miſery, they got it into their Heads that this was the Hobgoblin which had been ſo much talk'd of; ſo that he had been torn in Pieces, if obſerving the Rage which began to kindle againſt him, he had not quickly diſappear'd. In one Part of the City 'twas reported that our Hobgoblin had devour'd the Head of a young Woman of Eighteen Years of Age, who was promis'd and contracted in order to be married, and that her future Husband who was then with her, after having given the Wolf ſeveral Thruſts with his Sword, fell dead with Grief and Affliction on the Spot, at the ſight of the horrible Spectacle of his Miſtreſſes Body, fall'n to the Ground headleſs, and floating in her Blood. In one Quarter of the City they got together in Cluſters, and dolefully bemoan'd an Eccleſiaſtick, who being going to the aſſiſtance of a dying Perſon, was oblig'd to return Home; by Reaſon of the violent Purſuit of this Wolf Sorcerer; ſo that the ſick Perſon died without its being poſſible for him to give him the help which he wanted. According to ſome, a Courier had been pull'd off his Horſe, and his Portmantua with all his Letters torn by this outrageous Beaſt; which ſome unlucky Fellows ſaid tended to conſole ſeveral Women and young Girls, when they ſhou'd hear of this Accident, becauſe not having receiv'd the Letters which they expected, they wou'd accuſe of Contempt or Negligence, thoſe which they pretend-

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ded ought to have written to them. There were yet others who protested (and that, because they had heard it from People, according to them, who very well deserv'd belief) that this Hobgoblin went to a Ball, that he danc'd there, and afterwards threw himself on several Women, whose Faces he scratch'd. Some contradicted the Hobgoblin's being wounded, alledging that these sort of Sorcerers are invulnerable. Others wou'd also have it that he walk'd for several Nights successively; in short, each part of the City, or rather each Street had its particular Story, which was believ'd for no other reason than because 'twas said. They desir'd to have it so, and took Pleasure in believing it; to such sort of People, no more is necessary, to put it out of Doubt. This is so true, that in popular Errors, the least Risque we run, is to be taken for Men of no Religion, if, when we hear them broach'd, we discover any Incredulity. The People in this Case set themselves up a sort of Ministers of the Inquisition, and never forgive us if we don't believe as they do, And certainly, we shou'd be very much to be pity'd if they had as much Power to punish, as Facility to believe. But let's leave moralizing and our Hobgoblin, resume Monsieur *Oufle*, acting other Scenes, not less extravagant than those we have just seen.

CHAP. VII.

Monsieur Oufle *uneasy at his Ladies Conduct, tries several Superstitious Practices, to know whether she was just to him.*

BY I know not what Caprice, it came into Monf. *Oufle*'s Head, that his Wife was not fo true to him as her Duty requir'd, and he defir'd. Tho' indeed he might have been very eafy on that Account; for befides her being really Wife and Virtuous; her external Figure was fuch as fecur'd her againft all thofe Dangers which the moft Difcreet and Regular frequently fall into, and never recover themfelves. The Men look'd on her without any Confequence, and after a Complemental facing each other, they parted on both fides with as much indifference, as People leave a Publick Converfation, where Men and Women meet without any regard to, or even fcarce fo much as thinking to look one on another. However it was, Monf. *Oufle* became jealous of Madam *Oufle*, fo true it is, that when People are jealous, 'tis not always becaufe they have caufe to be fo. I am perfuaded that I fhou'd hit the true reafon of Monf. *Oufle*'s Jealoufy, if I fhou'd afcribe it to his believing that his Wife did not love him, and confequently lov'd another (for few Women are without that Paffion) by reafon that not being able to endure his fuperftitious Whimfies, fhe on that Account fo continually quarrel'd with him, that her Conduct in that regard, very much refembled Hatred. He then began to fufpect that fhe had fome Inclination elfewhere; but that Elfewhere was to him wholly unknown, and this 'twas which gave him the greateft Difturbance. He was refolv'd at any rate to difcover it, to attain which End, he recollected in his Memory, and apply'd himfelf to fearch out in his Books, all the Inftructions which had been given for the Difcovery of the moft impenetrable Secrets of others, and their Intrigues manag'd with the greateft Addrefs; being fully refolv'd to practice them all exactly, with all the Circumftances which he believ'd moft

necessary

necessary to come at his Ends, and this is what we shall presently see.

He sent for a Frog, of which he took the Head, and a Pigeon, of which he took the Heart, and after he had dry'd both and pulveriz'd 'em, he apply'd that Powder to the Stomach of his poor Wife, whilst she was asleep, and kept himself awake the whole Night, because he believ'd, pursuant to what his Superstitious Books pretended, that she wou'd be sure without fail to tattle in her Sleep, whatever she had done awake: (*a*) But alas! good Madam *Oufle* rested so well that Night, as perhaps she had never had such a profound Sleep before, and this Powder seem'd more proper to procure Repose than any thing else. She snoar'd, 'tis true, but did not speak. Our Husband was very much mortify'd in the Morning, to find that his Project had succeeded so ill; but yet did not charge the Fault on his Books; he thought he had reason rather to accuse himself, fully resolving to believe that 'twas because he had fail'd in some Formality; for People of his sort repose too much Confidence in Superstitions, to allow the Falsity of 'em. Had this weak Man had never so small a pittance of good Sence, shou'd he not, reflecting on the Vanity of this Trial (for, in short, if Madam *Oufle* had never been Guilty of any Infidelity to him, as it most certainly appears; she might at least have talk'd of something else, since this incomparable Secret must have made her tell what she had done) ought he not, I say, to have entertain'd a very mean Opinion of himself, for having pretended to extort a Secret of that Importance, by a Method so ridiculous, and so little proportion'd to what he aim'd at: But do the Superstitious make use of their Reason? No, they think that their Authors have sufficiently done that for them, wherefore they blindly take the most impudent Impostures for Truth, without at all informing them-

(*a*) To make a Virgin or Woman tell all that she has done, take a Pigeon's Heart, and a Frogs Head, and after having dry'd them, it reduc'd into Powder on her Stomach whilst asleep 'twill make her own whatever is in her Thoughts; and when she has told all, it must be taken away, for fear she awake. *The admirable Secrets of* Albertus Magnus, *l.* 20. *p.* 145. *Quando, vis ut narret tibi mulier vel puella tua omnia quæ fecit, accipe cor columbæ & caput Ranæ, & exsicca utraque & tere & pulverisa supra pectus dormientis, & narrabit omnia quæ fecit. Trinum Magicum, pag.* 203.

 (*b*) Ut

themselves whether they are attended with the least Character of Possibility. Nothing more favours these Superstitious Books, than the prohibiting the trial of the Truth of what they promise: for Reason tells us, that such Experiments wou'd entirely evince the Falsity of whatever they pretend to perform. But withal, it must be acknowledg'd that this Prohibition is very wise; since 'twas always Criminal to give into such impertinent Practices, and to rely on 'em. I shall not carry these Reflexions farther, least I lose sight of our Visionary, whom I intend to bring on the Stage again, where he will try other extravagant Methods, which will not be more successful than the former.

The following Night he made a second trial with a Frog's Tongue carefully, and with utmost exactness possible, plac'd on his Wives Heart. (*b*) But this Frogs Tongue did not at all stir that of this obstinate sleeping Lady; and so Monsieur *Oufle* rose in the Morning just as wise as he was the Night before when he went to bed. How great was the Mortification to such a Man as he, who look'd on a Frogs Tongue as an infallible Specifick to acquire Informations which were of such Importance to him! "Ah! certainly, said he to him-"self, 'tis my Fault that I don't obtain my Desires, I have "not plac'd as I ought this Instrument of the satisfaction of "my Curiosity; my fear of waking my Wife hinder'd my "putting it where it shou'd have been. Thus, after Men have been infatuated by cheating Secrets, they yet as obstinately persist in deluding themselves, as they have easily been deceiv'd by others.

To continue his Endeavours, he made another trial, also founded from what he had collected from his reading; for he was inexhaustible on this Subject. He privately sent to get a Toad; tore out its Heart, and after having exactly nick'd the Time when this innocent Victim of his Superstition slept profoundly, he clap'd this filthy Heart to her left Breast; (*c*) and listen'd with all possible Attention, to hear what

(*b*) *Ut mulier confiteatur quæ fecerit, ranam aqualem comprehende vivam, & tolle ejus linguam, & remitte illam in aquam, & pone illam linguam super partem cordis fæminæ dormientis, quæ cum interrogetur vera dicet. Trinum Magicum*, p. 209.

(*c*) Place a Toads Heart on a Womans left Breast, when she sleeps, to make her tell her Secrets. *Mizaldus Century* 2. *n.* 6. cited by Monsieur *Thiers*, in his Treatise of Superstitions. *t.* 1. *p.* 389.

(*d*) Some

what his Wife shou'd say; but she did not speak one word, and he not having slept in Two Nights, fell asleep himself; but rising in the Morning, he perswaded himself that the reason why he had learnt nothing of what he so much desir'd to know, that he had not been sufficiently attentive in hearkening to what, according to him, must infallibly have been said. How great Satisfaction is it to a superstitious Person, to have such a plausible pretext to excuse the Fault of his Superstition; we may very reasonably suppose that he was very careful not to be any more overtaken by Sleep, at a time which requir'd so much Vigilance: And effectually to prevent his running the same Risque again, he slept part of the Day, and then made the following new Experiment.

Which was also to discover his Ladies Secrets whilst she was asleep. He plac'd a Diamant on her Head, *(d)* and then expected the Alternative, mention'd below in the Note [*d.*] The sleeping Lady, some Hours after, perhaps tir'd with lying on one side, alter'd her Posture, without waking, and turn'd her back on her inquisitive Husband. This Change threw him into a cruel Perplexity. He sometimes concluded 'twas a Proof that she Despis'd, and did not at all Love him. But yet, when he consider'd thoroughly what his Books affirm'd she must have done to express her Falseness, he thought his Conclusions unjust, since she had not waked with Fear and Trembling. The first thing which he did in the Morning, as soon as he got out of Bed, was to consult his Books, to examine whether 'twas really by them affirm'd that she must have wak'd in Surprize and Fear, to have qualify'd him to accuse her of Disloyalty; he found there that his Memory had not in the least deceiv'd him. After this Satisfaction, he thought fit to push his Trials as far as his Reading had furnish'd him with Instructions to make them.

He spent several Days in search of three sorts of Stones, to which the Superstitious attribute the Power of discovering what one desires to know. The first is call'd *Galeriate*; *(e)* the

(*d*) Some tell us, that if we place a Diamant on the Head of a Woman whilst she sleeps, we shall discover whether she is faithful or disloyal to her Husband: because, if she is false she will wake suddainly in surprize and affrighted: On the contrary, if she is Chaste, she'll affectionately embrace her Husband. *The admirable Secrets of* Albertus Magnus, *lib.* 2. *p.* 145. 146. *Trinum Magicum, p.* 203.

(*e*) the ſecond *Quirim*; (*f*) and the third *Beratide*; (*g*) but did not find them, how diligent ſoever were his Endeavours, and how conſiderable ſoever were the Summs which he offer'd to purchaſe them. He was certainly very lucky, not to meet with ſome cheating Raſcal, diſpos'd to take an Advantage of his Folly; for 'twou'd have been very eaſy to have ſold him other Stones of no value, at a very dear rate, under the Names of thoſe which he deſir'd, ſince never having ſeen them, he cou'd not have diſcover'd the Cheat. He alſo enquir'd whether 'twas not poſſible to get ſome of the Water of a certain Fountain in *Ethiopia*, (*h*) to which the ſame Virtue was aſcrib'd; but ſcarce any Body wou'd give him a Hearing, ſo little did they comprehend what he meant. If he had had no other Reſerve, he had been inconſolable on not being able to get this wonderful Water, nor thoſe admirable Stones: but his Memory came to his Aſſiſtance, and put him in Mind, that a Black-bird's Heart, (*i*) or the Heart and Right-foot of a Night-Owl, (*k*) wou'd produce the ſame effect as thoſe Stones or that Fountain. His Man *Mornand*, who made a Trade of teaching Linnets to ſing, and Black-birds and Sterlings to ſpeak, being extremely bent on making Money of every thing; he had, I ſay, a perfectly well taught Black-bird, known to all that part of the Town, by his prating Talent; but hated by moſt of the Neighbourhood, by reaſon no Sleep, not even the moſt profound was proof againſt his whiſt-

(*e*) *Avicen* ſays, that if the Stone *Galeriate*, which is found in *Lybia*, and in *Bretagne*, be beaten and waſh'd, or a Woman be made to waſh it, if ſhe is not Chaſte, ſhe will void her Urine immediately, if the contrary, not. *The admirable Secrets of* Albert *the Great*, *l.* 2. *p.* 103.

(*f*) The Stone *Quirim* makes a Man utter whatever he has in his Mind, if laid on his Head whilſt he's aſleep. This Stone is found in the Lapwing's Neſt and is commonly call'd, *the Traitor's Stone*. *Id. pag.* 10.

(*g*) If we wou'd know the Thoughts and Intentions of others, we are to take the Stone *Beratide*, which is black, and put it into their Mouth. *Id. p.* 100.

(*h*) There is a Spring in *Ethiopia*, whoſe Waters have the property of making all thoſe who drink them, diſcloſe all they know. *Diodorus Siculus*.

(*i*) If a Black-bird's Heart be laid under the Head of a Woman whilſt aſleep, and ſhe be interrogated; ſhe'll declare aloud whatever ſhe ſhall have done. *Admirable Secrets of* Albertus Magnus, *l.* 2. *p.* 119 *Trinum Magicum*, *pag.* 187.

(*k*) If the Heart and Right Foot of a Night-Owl be laid on a Woman when aſleep, ſhe will inſtantly tell what ſhe has done, and anſwer to the Queſtions put to her. *The Admirable Secrets of* Albertus Magnus. *l.* 2. *p.* 150.

whistling and chattering. He had the strongest shrill Pipe which had ever been heard, and the Day scarce appear'd, before he made a terrible Noise, and accordingly was curs'd as often as he whistled. But Monsieur *Oufle*'s Superstition gave all his Enemies their Revenge, which perhaps was the best and most profitable Action, which it influenc'd him to perform, during the whole time of its Reign over him. He then went to *Mornand*'s Chamber, and whilst his Man was gone into the City to discharge some Commissions entrusted to his Care, he seiz'd this poor Animal, not suffering himself to be soften'd by his chattering, unmercifully broke his Neck, carry'd him away, and took out his Heart. He had the Night before order'd the procuring a Night-Owl, of which he likewise took the Heart, and the right Foot. We shall not here take notice of the Affliction under which *Mornand* labour'd at his return when he miss'd his dear Black bird. 'Tis sufficient to make the Reader comprehend it, to tell him that 'twas one of the ablest and most skilful Pupils he had form'd, and that he hop'd for no small Sum from such good Education.

Monsieur *Oufle* thus provided with these extraordinary and whimsical Ingredients, went to Bed to his Wife; for during these Tryals, he kept her Company every Night, at which she was not a little surpriz'd; but did not lay any Stress on it, as of any Consequence. He carefully feign'd Sleep as soon as he laid down in the Bed, to avoid giving his good Spouse any Disturbance, that she might really do, what he only seem'd to do. The poor Lady accordingly fell fast asleep, far from suspecting what Tricks were design'd to be plaid with her. He then at first rais'd her Head as gently as he cou'd, laid under it the Black-bird's Heart; then in a low Voice, put those Questions to her, on which he desir'd Satisfaction: but receiv'd no Answer to all these Interrogatories. Half the Night pass'd in this ridiculous Employment; which he pursu'd for the remaining Moiety of it, after having laid on her a Night-Owl's Heart and Foot. In short, finding all his Artifices so unsuccessful, he quitted the Enterprize, fully resolv'd never more to consult Sleep, since he had receiv'd so little Satisfaction from thence. Perhaps now, we are apt to think that, after having discover'd the Vanity and Imposture of these Superstitious Practises, he no longer believ'd, but for ever renounc'd 'em: we might indeed with Reason conclude, that it should be so; but this Man was

too much prejudic'd in Favour of these ridiculous Follies, to fall into a Resolution so seasonable: He always charg'd the Fault on himself: it never came into his Thoughts to accuse the Masters which had given him these fine Instructions: so that very far from leaving them, he reassumes his Courage, and thinks of other Operations; which we shall see in the eighth Chapter.

CHAP. VIII.

A Pursuit of the Superstitious Tryals wheih Monsieur Oufle *made, to discover whither his Lady war true to him.*

MOnsieur *Oufle* again began his superstitious Tryals with an Invention which seeming prodigious, fell in extremely with his Tast. For as I've already observ'd, whatever surpriz'd, charm'd him the most, and took the fastest hold of his Credulity; as we shall frequently find in the Course of this Work. This fine Invention was to discover the Person by whom one is most lov'd by Thistles. (a) To this end if, for Instance, a Man wou'd know which of three Women have the greatest tenderness for him, he need only take the Heads of three Thistles, cut off the sharp Points, give to each of the said Thistles, the Name of each of these three Women, then lay 'em under his Pillow; and the superstitious Cheats impudently affirm, that the Thistle which shall jet out a fresh Sprout, and fresh Prickles, will point out the Woman by whom that Man is most belov'd. Monsieur *Oufle* accordingly got three Thistles, to each of which he affix'd a Paper, on which he wrote the Name of his Wife, and on the two others, those of two Women, to whom he did not at all doubt but he was very indifferent. And consequently was fully dispos'd to conclude that Madam *Oufle* did not love him, if

(a) To find out which of three or four Persons loves us best, we are to take three or four heads of Thistles cut off the Prickles, or Points, give each Thistle the Name of one of these Tree or Four Persons, and then lay them under our Pillow. That Thistle which will express the Person who has the greatest Tenderness for us, will push out a fresh Sprout, and fresh Prickles. *Thiers* Treatise of Superstitions, *t.* 1. *p.* 210.

if one of the Thistles of these two Women shou'd happen to sprout out some Prickles, without the others budding out as many. He went to Bed, after having, unknown to any Body, laid these three Thistles under his Pillow. His Lady who was not yet gone to Bed, even when he slept most profoundly, finding on the Table in his Chamber, a Book open, and lying with the open Side downwards, prompted by I know not what Curiosity, very unusual to her, thought of looking into the open Place, and there found the Passage of the Thistles. The Disposition of the Book instantly gave her a Suspicion, to clear which, she softly search'd under his Pillow and there found the mysterious Thistles; she reflected on 'em very attentively, and read the Names of which I have been speaking: this was enough to satisfy her that this was an Experiment which her Husband design'd to make. The Names of the two other Women inspir'd her in her turn also with a Fit of Jealousy: notwithstanding which she again laid the Thistles in the Place where she found 'em, without making any Alteration; but yet with Intention, as we shall hereafter see, to play this curious Impertinent a Trick. She did not sleep so well this Night, as on those before mention'd. On the Morning Monsieur *Oufle* thought of his Thistles, took 'em up, consider'd 'em, and found neither fresh Bud, nor fresh Prickles. But yet was not at all alarm'd at that, because he imagin'd that more than one Night was requisite to perfect such a wonderful Operation, and accordingly determin'd to continue the Tryal the next Night. Madam *Oufle* who had observ'd every Step of his Conduct every Day, did not in the least doubt but that he wou'd repeat the same Operation the Night following; for which Reason she made a Provision of Thistles. The Night came on, she went to Bed first, pretended to sleep, and saw the Thistles plac'd. Monsieur *Oufle* slept, she arose, took 'em away, and laid in their Place three of her own providing, after having wrote on 'em these three Names, *Michael*, *Gabriel*, *Beelzebub*: she cut off the Prickles of the two first, and left them on that to which she had given the diabolical Name of *Beelzebub*.

How great was the Surprise and Amazement of Monsieur *Oufle* in the Morning, when he found this Change of the Names, and was inform'd that *Beelzebub* was one of his best Friends! What Divertisement did it at the same Time give Madam *Oufle*, to see his uneasiness and Perplexity! For

ſhe having foreſeen that he wou'd certainly be diſturb'd and confounded, at the Sight of this ſtrange Metamorphoſis, apply'd herſelf the whole Day to watch his Looks and Motions. By which Obſervation ſhe diſcover'd, that he reſolv'd to repeat the Tryal again, to determine what he onght to conclude. While on his Side he was hunting for Thiſtles, to ſee whether *Beelzebub* wou'd obſtinately perſiſt in terming himſelf his Friend, ſhe prepar'd others, to continue perplexing him, and at the ſame time turn this Superſtition to her Advantage, by convincing him, that no Perſon lov'd him with more Tenderneſs and Sincerity than herſelf: to which purpoſe we may eaſily imagine that ſhe took care to provide Thiſtles, one of which to bear her Name, and at the ſame time to have its Prickles: which ſhe did not fail to do. She laid in the Place of thoſe of her Husband, the three which ſhe had prepar'd, that is to ſay, two with the Names of thoſe two Women above-mention'd, with the Prickles cut off, and the third which bore her own, with the Sharp Points untouch'd; ſo that this was a full Proof to this ſuperſtitious and credulous Man, that his Wife was the Perſon in the World which lov'd him moſt. Thus they who give into Superſtitions, are almoſt always the Bubbles of the Subtle and Cunning, who know their Weakneſs, not to ſay, their Folly. Happy they, when no worſe cheated than Monſieur *Ouſle*, on this Occaſion! For in ſhort, we muſt do his Lady juſtice, in fairly owning, that ſhe ſincerely lov'd him, that ſhe was not guilty of any of thoſe Falſities which he fear'd, as alſo that her Deceit to endeavour to convince him of her Love was not blameable. Since ſhe found him diſpos'd to believe nothing which was not told him by Superſtition, ſhe ſeems not to be criminal, in making uſe of that Superſtition to draw him out of Error, and lead him to Truth. But it being the Buſineſs of learned Doctors to decide this Caſe, I refer my ſelf, without Appeal to their Determination. In the Interim whilſt they are concluding and conſulting together in order to agree in the ſame Opinion, 'tis probable that many People will approve Madam *Ouſle*'s Conduct. When one has to do with the Perſons of the Character of her Husband, one is expos'd to ſo many extravagant Steps, that 'tis very hard to let ſlip thoſe Occaſions which offer, to free one from ſuffering by their Follys.

Return we to the Exploits of our Viſionary: but in doing ſo, I really commit a ſort of Violence on my ſelf; for I

find I'm so inclin'd to an Invective against the Distraction of his Mind, and the Cause of it, that if I was not afraid of tiring the Reader, who expects Facts, rather than moral Reflexions, I shou'd enlarge my self as far as the Subject wou'd permit.

Monsieur *Oufle* in the Morning look'd over these famous Thistles, not at all doubting but those which he found, were the same which he had laid under his Pillow; for he was very far from suspecting the Trick which had been plaid him. He found a fresh Subject for his Admiration, when he saw the Prickles on that which bore his Wives Name, and the two others without any. He felt 'tis true a Joy at this Sight; but that Joy insensibly diminish'd, in proportion to his Reflexions increasing. These Reflexions consisted in considering that these three Tryals declar'd three different Things. In the first there was no Alteration; the second inform'd him that the Devil lov'd him better than any Body else; and by the Third it appear'd, that his Wife lov'd him best. These Differences furnish'd matter for several Speculations, which ended at last in bringing him to conclude, that he ought not to give more credit to the last Tryal than to the two former, and that therefore a Fourth was absolutely necessary to decide this Dispute. He then made this Fourth Tryal, aod Madam *Oufle*, by her Addrefs, rendred it equally effectual with the Third, so that her Husband wholly was, or at least almost intirely convinc'd of her Virtue and good Conduct. I say, at least almost, because what happen'd the same Day, gave Reason to believe that there yet remain'd some Doubts in his Mind.

He being disturb'd by various Thoughts on this Subject, and a sort of Uneasiness which wou'd not let him stay long in one Place, took a Walk after dinner in a large Garden belonging to him, and which being about three quarters of a Mile out of the City, was intirely out of the great Noise of it, and frequently serv'd him for an agreeable Retreat, when he wou'd not be interrupted in his Projects, and Imaginations. This Garden was perfectly well kept; the shaded part of it, the Fruits, the Flowers, the liguminous Plants wanted nothing which the Season wou'd allow of; and the whole display'd a Neatness, which gave a real Pleasure; After having visited his Kitchin Garden, he entred into a sort of Bowling-green plot, adorn'd with all sorts of Flowers, according to the Season, Those which most engag'd his Eyes,

Eyes, were ſeveral Heliotropes, which took up his Thoughts for a long Time: which is not to be wondred at; for he remembred to have read, that if one of theſe Flowers gather'd in *Auguſt*, when the Sun is in *Leo*, and if after wrapp'd up in a Lawrel Leaf, with a Wolves Tooth, this little Pacquet be laid in a Church; during the whole time it ſhall remain there, the Women who have been falſe to their Husbands, will not be able to go out of the Church. (*b*)

Twas exactly the time mark'd out for this Superſtitious Practice, that Monſieur *Ouſle* was walking in his Garden; and accordingly the Means of intirely ſatisfying himſelf on what he ſo earneſtly deſir'd to know, which preſented themſelves, ſeem'd to him too eaſy, to be neglected. He had in his Garden abundance of Heliotropes and Lawrels; a Wolves Tooth was not ſo hard to be found as the Stone *Quirim*, above-mention'd: for which Reaſon he inſtantly reſolv'd to make this new Tryal. He then immediately went in queſt of a Wolves Tooth; inſtead of one, he found a a great Number, and for fear of wanting, bought Six, freely giving what Price the Seller ask'd, ſo fearful was he that they ſhou'd eſcape him, and ſo throughly was he perſuaded, that he ſhou'd be at laſt perfectly inform'd of what he ought to think of his Wives Conduct. He returns to his Garden, provides himſelf with Heliotropes and Lawrels, but withal takes care to keep 'em from the Eyes of thoſe Perſons which he might happen to meet. After he came home, he laid all in a ſafe Place, and Night being come, he ſhut himſelf up, and ſecretly prepar'd his Pacquet, fully reſolv'd to make uſe of it the next Day.

Thus then he executed his Deſign. He learnt exactly of his Wife what hour ſhe wou'd go to Church; he came there ſome moments before her, he plac'd the *Heliotrope* with all its Sawce in a Corner, and hid it ſo well that no Body cou'd ſee it. He hid himſelf, ſaw his Wife enter ſome time before Noon. After ſhe had diſcharg'd her Religious Duties, in about half an Hour ſhe went out

(*b*) If we lay in a Church a Heliotrope, after having gather'd it in the Month of *Auguſt*, whilſt the Sun is in *Leo*, and wrap'd it up in a Lawrel Leaf with a Wolves Tooth, the Women which ſhall have been falſe to their Husbands, will not be able to go out of the Church. *Admirable Secrets of Albertus Magnus*, *l.* 2 *p.* 73.

out of the Church with several other Persons, who had, as well as she, been present at the same Worship; and yet the Pacquet was still in the same Place, which gave our Fantastick an inconceivable Joy: since giving so much Credit, as he did, to all these Superstitious Practices, he had no room left to doubt of his Ladies Fidelity. 'Tis really true, this last Trial render'd him so very easy, that he wholly quitted all thoughts of making any farther Experiment. But yet he resolv'd to give himself the Pleasure of seeing, whether of all the Women which were at Church, there might not be some one, which cou'd not get out, whilst his Pacquet remain'd where he had plac'd it. Luckily for their Reputation, pursuant to his Superstitious Prepossession, they all went out, one after another, except one, who stay'd so long, that at last our curious Impertinent growing impatient, took his Pacquet, went out of the Church and waited at the Door, to see whether she follow'd him; she came out accordingly, almost immediately after him; but 'twas because she had finish'd her Devotions, and not as he believ'd, because the Heliotrope was taken away. But yet he did not fail to take it for a certain Truth, that 'twas that Flower that kept her so long in the Church; and to see whether he was altogether in the right to believe so, he follow'd her, dogg'd her Home, and inform'd himself of her Condition, and found that she was a Maiden Gentlewoman of about Twenty, who had refus'd several considerable offers of Marriage; that she had rejected 'em all, because she had renounc'd the World; that she had always led a very regular Life, and that she was about shutting herself up in a Convent for the remainder of her Days. So that the *Heliotrope* cou'd not be of any Virtue with regard to her, since its end was only to discover those Women which had been False to their Husbands. Monsieur *Oufle*, who was not at all fond of a through Examination of these Superstitious Practices, when there seem'd reason to call in question the Performance of what they pretended; resolv'd against any Enquiries concerning it. Thus the Superstitious have so great an Aversion for all possible means of undeceiving them, that they are easily deluded. Don't we daily see Women run after Female Fortune-Tellers, and obstinately refuse to yield to Reason, how conclusive soever the Arguments may

be,

be, which are alledg'd to ſhew how impoſſible 'tis to foreſee what they predict: but on the contrary obſtinately perſiſt by lying Tales which they have taken for Truths, to ſupport the pretended Science of theſe She-Cheats, againſt the beſt grounded Principles made uſe of to undeceive them? What Objects of Pity are they to reaſonable Men! and how ridiculous do they appear even to their Gypſies, when they conſult them with ſo much Confidence! There is not certainly one of them which do not look with Pity and Contempt, on all thoſe who are ſo weak, and Fools enough to regard what they ſay, as infallible Oracles of what is to happen to them. But ſince we ſhall hereafter meet with Examples of it, paſs we to another Chapter, where we ſhall ſee the Abbot *Doudou* alſo act his Parts.

CHAP. IX.

Of the Difference which aroſe betwixt Monſieur Oufle *and his Wife, and the Superſtitious Means us'd by their Son, the Abbot* Doudou, *to endeavour to make Peace betwixt 'em.*

MOnſieur *Oufle* was ſo perfectly clear'd of the Jealouſy which he had entertain'd of his Wife's Conduct, that to ſee the Complaiſance, and all the obliging Civilities which he ſhew'd her, one wou'd have ſaid there had not been any Alteration in his Tenderneſs. But yet he had behav'd himſelf very coolly to her, during all the forementioned Trials; but whether 'twas that he was truly ſatisfy'd ſhe had not abus'd him, or that he was weary of perplexing himſelf with ſo many Uneaſineſſes and Diſturbances; he treated her with as much Affection, as if he had never doubted of hers. But ſhe had not perfectly the like tender Sentiments for him, for two Reaſons; the Firſt was becauſe he had diſcover'd an Ill Opinion of her; the Second,

cond, and most prevailing was, that she herself suspected him guilty of Falsity, on account of those Two Women which the Thistles had mention'd. These Two Considerations prevented her making any returns to his obliging and tender Addresses; she seem'd to look on 'em with Confusion, and not to bear 'em without Pain; which her Children perceiv'd. The Abbot *Doudou*, who by his Devotion and shallow Knowledge, thought himself entituled to make Remonstrances and give Advice; in a sort blam'd the small Returns she made to the Marks of her Husband's Tenderness. She had good Nature enough to hear him, tho' what he said was not worth while; but she took care not to own herself in the wrong. After having patiently heard the Abbot's wretched Sermon, she talk'd in her turn, and gave him a pathetical and exact Account of all that had pass'd. He reply'd with great warmth in justification of his Father. But yet left his Mother no more convinc'd by his Discourse, than if he had not said one word. She heartily pity'd him, and he shrunk up his Shoulders; for, being very near as Superstitious as his Father, he cou'd not relish any thing she said, because she had no Taste that way.

But in the mean time this Difference insensibly encreas'd on both Sides: for the Husband tir'd with seeing his Affection rewarded with Indifference, at last return'd Coolness for Coolness, and Contempt for Contempt, till high Words became reciprocal. Our Abbot finding that his Remonstrances produc'd no good effect, was devoutly persuaded, that since the Intention was Reconciling Man and Wife, and particularly his Father and Mother, 'twas allowable for him to call to his Assistance some Superstitious Practices. For what is not an ignorant Bigot without Brains capable of!

This Dutiful Son the Abbot turn'd over his Books to supply the Deficiencies of his admirable Speech. Admirable, I mean, only in his own Opinion, he thought it so; but I conclude from the Character which has been given me of the Man, that neither the Reader nor myself wou'd have thought so, if we had heard it. I shou'd have been more particular on it, if it had reach'd my Hands.

The Abbot *Doudou*, after having ran thro' several Books, in search of the Methods of performing this excellent and charitable Operation of which he was so desirous, found some which he thought perfectly proper. His Books told him, that to re-unite the Affection of Man and Wife, 'twas necessary

necessary to oblige the Man to wear about him the Heart of a Male-Quail, and the Woman that of a Female one, (*a*) or to make use of their Hair, after having made an Offering of it, in a manner, which may be term'd impious, if we consider the Reverence due to Religion; (*b*) or cause 'em to carry about 'em the Marrow of the left Foot of a Wolf, (*c*) or a bit of Harts-Horn. (*d*) This well-meaning young Gentleman on the same Day try'd all these Follies, probably imagining, that four such powerful Secrets, and those united together, cou'd not be resisted, since he did not doubt but that one of them alone was sufficient to produce its effect. He was also very careful (and that by a Scruple of Conscience) to keep them secret, being persuaded, that if others knew these Receipts, they might imitate them, and not perform them with the same Innocence as he did. 'Tis common with People of this sort, to flatter themselves with a power of rendring that lawful to them, which wou'd be blameable in others. But yet all these Practices did not make the least Alteration in the Humours of Monsieur and Madam *Oufle*; at which the Abbot *Doudou* was amaz'd. *This Discord must be very tenacious*, says he to himself, *since it cou'd not be cur'd by means so well authoriz'd*; that is to say, mentioned in Books which he look'd on as Oracles, of which 'tis not allowable to doubt. It appear'd then daily, that this Man and Woman became more and more insupportable to one another.

Noncrede, who was very uneasy at this growing Discord, and who fear'd it might terminate in an open, publick, and profess'd Rupture, discours'd each of them in private, got from them both their Reasons for this Carriage; and knowing that 'twas necessary, in order to a Reconciliation, that they

(*a*) To prevent Differences and a Divorce betwixt a Man and his Wife, take two Quails Hearts, the one of a Male, the other of a Female, and cause the Man to carry about him the Male, and the Woman the Female. *Admir. Secrets of* Alb. Magnus, *l.* 3 *pag.* 170 *Mizal. Cent.* 8. *n.* 18. *Treatise of Superstitions, by Monf.* Thiers. *t.* 1. *p*, 283.

(*b*) *Dicunt Vis ut maritus tuus diligat te? accipe de omnibus crinibus tuis, & offer illos ad altare ter cereo ardenti; & tunc, quando portabis illos super caput tuum, tamdiu exardescit in amorem tui. Delrio Disquisit. Mag. p.* 470.

(*c*) 'Tis written in the Book of *Cleopatra* that the Woman who is not satisfy'd with her Husband to Content, need only take the Marrow of the left Foot of a Wolf, and carry it about her; when she shall be satisfy'd, and be the only Person which he will love. *Admirable Secrets of* Albertus Magnus, *l.* 2. *pag.* 143.

(*d*) Let the Woman cause her Husband to wear about him a bit of Harts-Horn, that he may continue always in good Correspondence with her. *Mizald. Cent.* 2. *Monf.* Thiers. *t.* 2. *p.* 382.

they ſhou'd explain themſelves to each other, which they had not yet done, he obtain'd of 'em that they ſhou'd do it before him. Theſe Conferences were ſo ſucceſsful, that as ſoon as ended, and this wiſe Man had accompany'd them with his judicious Remonſtrances, their Reconciliation was ſo firmly concluded, that there never afterwards happen'd any appearance of Diſcord betwixt them. 'Tis thus that Domeſtick Broils are appeas'd, when thoſe who pretend to make 'em up, have Underſtanding enough to know what ought to be done, and Prudence enough to apply it properly. This Ability is not to be met with amongſt the *Doudou's*, I mean, amongſt thoſe People, who being full of nothing but Trifles, venture to form Deſigns which cannot be executed; as 'tis with thoſe who have Diſcretion enough to diſcern what is proper.

Return we to Monſieur *Oufle*, who is juſt making a Figure very different from thoſe which we have repreſented.

CHAP. X.

How Monſieur Oufle *came to be in Love, and what he did to render himſelf belov'd.*

MOnſieur *Oufle*, excepting his Superſtitions, had paſs'd his Life very eaſily. I don't hear that he had ever been diſturb'd by any of thoſe tumultuous Paſſions which corrupt the Temper, and extremely diſorder the Mind. As he was Content with his Fortune and Seat, ſo he look'd on Ambition only as a Frenzy which depriv'd Men of their Eaſe, by the Anxieties which it gave 'em to raiſe and aggrandize themſelves. He was not troubled with any of thoſe greedy Cares of continually acquiring more Riches than he poſſeſs'd, wherefore Avarice cou'd never find an Entrance with him. He very ſeldom took more Pleaſure than what Neceſſity requir'd, and Regularity allow'd. As for Love he knew nothing of it, and had never felt its Darts with regard to any but Madam *Oufle*, whom he long lov'd before he marry'd her, and after Marriage, lov'd none but her, till the fatal

Moment of which I'm going to ſpeak. We ſhall ſee which was that Moment, and what were its Effects.

A wretched Book falſly aſcrib'd to an Illuſtrious Author, and fill'd with impudent and bare-fac'd Lyes, ventur'd to affirm, That Children born on the Fifteenth Day of the Moon, naturally love Women (*a*). Monſieur *Ouſle* had ſeveral times read this Paſſage, without taking ſcarce any Notice of it. One Day, when amuſing himſelf with ſearching afrer the Moment of his Birth, he found by the way, that he was Born on the Fifteenth Day of the Moon; and ſome time after, the unhappy Paſſage, of which I have been ſpeaking, by Chance, in the courſe of his Reading, fell under his Eyes, and chang'd his Mind and Paſſions in the manner we are going to read.

He at that moment thought that he felt a violent Inclination for Women, which he cou'd not reſiſt. The ſole Opinion which he had that theſe impertinent Books never ſay any thing which is not true, produc'd this Inclination, by the Force of his Imagination; ſo that it may rather be term'd imaginary than real. This is ſo true, that as far we can judge by his paſt Conduct, he had continu'd in loving none but Madam *Ouſle*, if his Book had ſaid, that Children Born on the Fifteenth Day of the Moon, love no more than one Woman. I think myſelf oblig'd to do him this Juſtice, ſince I never heard any thing to the contrary. I inform'd myſelf, before I publiſh'd this Hiſtory, of whatſoever was of moſt Importance, in order to enable me to know him thoroughly; and I proteſt, all thoſe who knew him moſt intimately, have expreſs'd themſelves to me in ſuch Terms as engage me to believe, and publickly declare, that his greateſt Fault was that of giving too much into Superſtition. To ſay the Truth, one cannot help concluding him very much to blame to be infatuated by ſuch Follies, and alſo that thoſe who wrote them are yet more ſo, for without them he wou'd not have fall'n into theſe Extravagancies.

It came then into his Head, that the Stars had given him a great Inclination to Women; and 'twas this curſed Prepoſſeſſion which led him to an Engagement of which he never had thought, if he had not been ſo Superſtitious. He was ſeveral

(*a*) Children Born on the Fifteenth Day of the Moon love Women. *Admirable Secrets of* Albertus Magnus, *l.* 4. *pag.* 272.

(*b*) *Hip.*

ſeveral Days in Love, without knowing with whom, which is not very ſurprizing, becauſe he was not enamour'd for any other Reaſon, than becauſe he abſolutely reſolv'd to be ſo; and wou'd not be ſo for any other Reaſon, than becauſe the Stars, according to him, had abſolutely Decreed it: And was not that enough to ſuch a Man as he, who made it his Duty to be a Slave to Superſtition?

A Widow, whom he had frequent Opportunities of ſeeing, becauſe ſhe was an intimate Friend of Madam *Oufle's*, was the firſt Woman whom he reſolv'd to love. Before we proceed farther in declaring the Succeſs of this Amour, 'tis proper to hint, that Monſieur *Oufle* lov'd only for the ſake of loving. His only Aim was to prove to himſelf, that he had a ſtrong Inclination for Women, and that he did not contradict what the Moment of his Birth predicted of him. His Intentions were very pure, tho' his Advances ſeem'd as warm as thoſe which proceeded from the moſt ardent Paſſion.

The Widow in Queſtion, and whom I ſhall call *Dulcine*, that I may not diſcover her, was young, handſome, rich, and very diſcreet. Monſieur *Oufle* was then in an advanc'd Age, and not any thing like an *Adonis*. The Widow's Eſtate being alſo very great, conſequently ſet her in ſuch a Station as to have no need of this Lover's Liberalities, if he wou'd have beſtow'd 'em: She was out of the danger of ſuffering herſelf to be ſurpriz'd by Intereſt, and ſelling her Favours for Money. But what farther rendred this Conqueſt extreme Difficult, was, that he was a married Man, and that her Virtue was incompatible with ſuch an Engagement, which cou'd not but be Criminal.

I ſhall not here particularize all that he did or ſaid to inform *Dulcine* of his Love, nor of the Converſations which he had with her on that Subject; how ſhe receiv'd his Declaration, his Aſſiduity, and other complaiſant and preſſing Practices of thoſe in Love: 'Tis enough for the Readers to know that ſhe plainly gave him to underſtand, that as he ought not to love any other beſides his Wife, ſhe wou'd never admit of a Paſſion which he could not diſpoſe of in Favour of any other. The Reader will be very much ſurpriz'd when I aſſure him that Monſieur *Oufle* was full of Joy when he had room to believe that 'twou'd be almoſt impoſſible for him to make her Love; but yet this is very true, and the reaſon is, he knew that his Superſtitious Books taught him

admirable Secrets to excite Love. And thus he was much better pleas'd with *Dulcine* for the Resistance she made him, than he wou'd have been if he had found her easy. He became a Lover out of Superstition, and also desir'd nothing more than to make use of it in the Conduct of his Amours.

The *Hippomanes*, (*b*) that famous Philtre, of which both Ancients and Moderns have said so much, and which has been the Subject of so many Dissertations, on the (*c*) wonderful Property ascrib'd to it, was the first Instrument which he resolv'd to make use of to vanquish the insensibility of *Dulcine*; promising himself, founding as he did, on the Confidence he had in his Books, that she wou'd hereafter come to have as great an Inclination for him, as she had hitherto shew'd Indifference. He then made use of it, pursuant to the Rules with which his reading had furnish'd him; he made two different Trials, and *Dulcine* continu'd as cool with regard to him, as if there never had been any *Hippomanes* in the World. But yet, after these Trials, Mons. *Oufle* persuaded himself that she really lov'd him. What prov'd this

(*b*) *Hippomanes* is said to be a bit of round black Flesh, of the bigness of a dry Fig, which the Foal brings with it at its foaling. The Dam, 'tis added, tears it off as soon as the Foal is in the World, in order to eat it, and if she does not find it, has so great an aversion for her Foal, that she cannot bear the sight of it. *Hippomanes* has pass'd for the most famous of all Philtres; when pulveriz'd, 'tis taken with the Blood of him 'tis design'd to make to love. *Diu Cur. t. 6. p. 22.*

'Tis asserted, that if *Hippomanes* be dry'd in a new glaz'd Earthen Pot, in an Oven, when the Bread is drawn out, and that if carrying it about one, one only makes the Person by whom one would be lov'd to touch it, 'twill succeed. *The solid Treasure of Little* Albert, *p.* 6.

Hippomanes is a Venom which issues from a Mare, when she is prone to take Horse, *Trevoux Dictionary.*

Hic demum Hippomanes vero quod nomine (dicunt
Pastores lentum distillat ab inguine virus.
(Virg Georg. l. 3.
Hippomanes cupidæ stillat ab inguine equæ
(Tibull. *l.* 2.

(*c*) *Hippomanes* is mention'd in a small Folio, printed at *London*, 1671. entituled, *A New Method and extraordinary Invention for dressing Horses, according to Nature, which is perfected by the subtilty of an Art never yet found by any but the most Noble, High, and Potent Prince*, William Cavendish, *Duke, Marquis and Earl of* Newcastle, *&c.* The Author of this Book asserts, that he never saw any thing on a Foal's Forehead: that this Mistake comes from the Coif which is called the Secondine, in which the Foal is wrap'd, and all the Strings of which center at the end, which resemble a sort of knot, and hang on the Foal's-head, and that as soon as the Foal is come out, this Knot and the Coif, which is the same thing, fall together. So that the *Hippomanes* has not only none of those Virtues which are ascrib'd to it by credulous Antiquity; but also 'tis false that the Foal has this excrescence of Flesh on its Front, as was then believ'd. [*See the Dissertation concerning the Hippomanes, at the end of the last Volume of the Critical Dictionary*]

(*d*) *Pliny*

this Persuasion was, that she seeing her Lover was Discreet, and that she shou'd have no room to fear any furious Transports, resolv'd to divert herself with him. For which Reason she receiv'd him with more Gaiety than she had done; she laugh'd at, and agreeably rally'd his amorous Protestations, his tender Looks, his respectful Fears, his bright Thoughts when he utter'd 'em, his little Cares, his Assiduity and Complaisance, and in short, all the Affected Deportment of Men in Love, of which he endeavour'd to acquit himself the best he cou'd. Poor Monsieur *Oufle* wou'd easily have seen that she rally'd him, if he had not been prepossess'd, that the *Hippomanes* must infallibly have had its Effect. " 'Tis " true, said he to himself, *Dulcine* does not tell me that she " loves me; but 'tis also certain, that the Pleasure which she " takes to see and hear me, shews that she has a greater Ten- " derness for me, than she dares publickly own. Her Vir- " tue hinders her declaring it. What have I more to wish " for, than to know that I'm lov'd by her whom I love? " Before the trial of the *Hippomanes*, she wou'd scarce bear " my Addresses; but after having call'd to my Assistance " that wonderful and charming Secret, very far from being " insupportable to her, I almost always make her laugh, so " agreeable are my Actions and Discourse to her. Again, I " say, what can I wish for more? Thus he flatter'd himself with having attain'd his End.

He had stuck by these so consolatory Considerations, if he had not been tempted by what he read afterwards, to try some other Superstitious Practices, which seem'd to him equally easy and efficacious: So true 'tis that Superstition follow'd him closely every where, and that he never lost sight of her.

The First of these Experiments consisted in the Use of the Fur at the end of a Wolf's Tail; (*d*) the Second in fastening to his Neck certain barbarous Words, (*e*) which are incomprehensible to us, and even to those who invented 'em. The Third, in the right side of a Frog knaw'd by a Pismire. (*f*) The Fourth, in rubbing the Hands with the Juice of Vervain, and

(*d*) Pliny ascribes to the Fur at the end of a Wolfe's Tail, the Vertue exciting Love. *Div. Cur.* 6. 23

(*e*) Fix about your Neck these Words, and these Crosses † *authos* † *a aurioo* † *noxio* † *bay* † *gloy* † *aperit* ...... to make every Body love you. *Mr.* Thiers. *t.* 1 p. 410.

(*f*) 'Tis said, that of the Bones of a green Frog, knaw'd by Pismires, the left

and then touching the Perſon which one wiſhes to make love one. (*g*) The Fifth, in wearing on the Stomach a Kite's head. (*h*) The Sixth, in a Pomatum compos'd of the Marrow of the left Foot of a Wolf, Ambergris, and Cyprus Powder. (*i*)

Monſieur *Ouſle*, arm'd with theſe excellent Secrets, went to *Dulcine* with ſuch a certain aſſurance of Succeſs, that he thought that as ſoon as he came within the ſight of her, ſhe muſt have flung her Arms about his Neck; not that he was fond of theſe Careſſes, or if he wiſh'd for 'em, 'twas only becauſe he look'd on 'em as Proofs of Affection, and not that he deſir'd 'em with any voluptuous Intention. She receiv'd him as cuſtomary, that is, as a Man that came to give her a ſort of Diverſion, and conſequently ſhe was merry as ſoon as ever he appear'd. After converſing ſome time with her, he negligently, and as by chance, pull'd out a little Silver Box, in which was this miraculnos Pomatum, the Scent of which being very agreeable, *Dulcine* ſhew'd that ſhe was pleas'd with it; nor was he leſs ſo, to find that ſhe was ſo charm'd with the Philtre which he had prepar'd for her. He wou'd have her keep it, and ſhe receiv'd it without Compliment, or Conſequence; by reaſon the Preſent was of ſo ſmall Value, that 'twas not poſſible it cou'd affect the Niceties of her Freedom.

We may think that Monſ. *Ouſle* being ſure that ſhe wou'd often ſmell to this Pomatum, and depending ſo much as he did on it, concluded that nothing more was wanting to gain his Miſtreſs's Heart.

He long continu'd viſiting her on the ſame Foot, and with the ſame Satisfaction; asking no more than to be belov'd, and believing himſelf to be ſo, he aim'd at nothing farther. Happy for him, that he was not interrupted by his Wife in this Converſation, which his Imagination render'd ſo charming and

left ſide cauſes Hatred, and the right Love. *Div. Car.* 6. 23.

(*g*) To make a Man or Woman Love one, rub both Hands with the Juice of Vervain, and then touch the Perſon by whom one wou'd be lov'd. *The Admirable Secrets of* Albertus Magnus, *l.* 3. *pag.* 66.

(*h*) If a Kite's Head be worn on the Stomach, it will make all People love the Bearer, but more eſpecially Women, *Id. l.* 3. *p.* 116.

(*i*) The way to be certainly belov'd, is to take the Marrow of a Wolf's left Foot, and make of it a ſort of Pomatum, with Ambergis and Cyprus Powder, carry it about one, and cauſe the Perſon to ſmell of it from time to time. *The ſecond Treaſure of Little* Albert, *p.* 12.

(*a*) Jovia

and delicious to him. She was by *Dulcine* inform'd of all that pass'd, and fearing, in the Humour which he began to be, his Addressing to other Women, who wou'd be inclin'd to take Advantage of his Weakness; she, on her side, contributed as much as she cou'd to his Amusement with this Widow, with whose Discretion she being perfectly well acquainted, that hindred her fearing any of those Effects, equally dangerous to Husbands and Wives. But yet her Precaution was of very little Effect, for Monsieur *Oufle* resolving to love more than two Women, in order to his stronger Conviction of his pretended Natural Inclination, engag'd elsewhere, and that unhappily, for he cast his Eyes on a Person of a very different Character from that of *Dulcine*; as we shall see in the following Chapter.

CHAP. XI.

Of Mr. Oufle*'s Engagement with a new Mistress; the Superstitious Practices which he us'd to make her Love him; and what was the Event.*

THere was in Monsieur *Oufle*'s Neighbourhood a young Woman, a very Coquette, whom I shall call *Dorise*: Her Family was of the most Vulgar Sort, but her Deportment made her seem a Lady of Quality, by reason she was very Beautiful, and knew so well how to make use of her Charms, as to supply the Obscurity of her Family, and the Meanness of her Birth. None of her Relations appear'd with her, but a pretended Aunt, who seem'd Discreet and Strict, for no other Reason than that her pretended Niece might appear so; so that tho' *Dorise* was intirely Mistress of herself, she yet shew'd a great Dependance on the Will of her imaginary Aunt, and an extream fear of displeasing and angring her, which was an artificial Conduct design'd to keep those who sigh'd for her long in Breath, and languishing; to the end, that by this Fear and Dependance, being supply'd with continual Difficulty to object against granting their Desires, they might long wish, and consequently long contiuue making of Presents; the Aunt, an old Stager in

this Trade, having frequently advertis'd her, that Men give no longer than their Desires last, and that they almost always hold their Hands when they've nothing more to wish. *Dorise* had made so good use of this Advice, that she was grown rich enough to make a magnificent Figure Abroad, and live splendidly at Home. Her Dress was the Rule for all those Women who most aim'd at a charming Air. Some of the Men which frequented her, valu'd her because 'twas reported, that in giving Lessons of Good Breeding, agreeable Deportment, and the Conduct of Life, none cou'd exceed her.

Monsieur *Oufle* resolutely undertook this Conquest. He was at first receiv'd as a Man known to be very Rich; that is to say, with much Civility and Respect. Both the Aunt and the Niece persuading themselves that he was capable of bettering their Circumstances, made use of all the most dextrous Artifices to hold him loug in an Uncertainty with regard to their Sentiments concerning him, in order to see whether he wou'd take out of his Purse the most ptoper Means to clear rhis Difficulty. He accordingly frequently made Presents, and they had the goodness to receive 'em, as trading Coquets generally do. They think they do a great Favour in receiving Gifts, and Men are Fools enough to express their Sence of their great Obligations on that Account. Our Visionary was one of this Number for several Months; but at last began to grow weary, meeting with no other return of Love, than leave to make Presents, or asking 'em of him when he did not. He frequently told *Dorise* that he lov'd her, and that he shou'd think himself the happiest Man in the World, if she wou'd say as much to him: But *Dorise* affected to avoid declaring herself on that Subject, for fear he had not really those Sentiments for her which he pretended. This was almost always the Burthen of her Answers, which plung'd this poor Wretch into a Despairing Condition, and that yet without giving him room to think that he had just Reason to quit her, for the same Words which made him Despair, gave him Hopes. He redoubled his Presents, to prove yet more effectually that there was no room to doubt of the Sincerity of his Amorous Protestations; but this was the direct contrary way of bringing her to a Decision, since it appear'd by this Conduct, that 'twas his Uncertainty which engag'd him to continue and augment his Liberalities. This is the great Maxim of Coquets, in which she was very well in-

structed,

ſtructed, and perfectly well knew how to turn to Advantage.

Our amorous Spark ſeveral Months longer continu'd his liberal Viſits. He reſolutely perſiſted in laviſh giving, and by a delicacy favourable to his Whimſies, afterwards grew pleas'd with the Ill ſucceſs of his Preſents, in compariſon with the Superſtitious Experiments which he reſolv'd to make to gain the Heart of *Doriſe*, and force her to own that ſhe lov'd him. Amongſt ſeveral Secrets which his Books taught him, he ſelected the following: he went to the Coquet, carrying with him a Repreſentation of Jupiter, in human Shape, with a Rams head; (*a*) but 'twas not the way to pleaſe, to content himſelf with carrying ſomewhat about himſelf, without bringing any thing to her; wherefore he went away as wiſe as he came. He did not ſucceed any better with the young Swallows prepar'd in the manner which he had read. (*b*) He met with a Succeſs unfortunate to the fair one, in the Tryal of a Compoſition of his own Blood, and other Drugs (*c*) which he made her take, without her perceiving it; (*d*) for on the ſame Day ſhe fell ſick, and was reduc'd to ſuch an Extremity, that 'twas thought for ſeveral Days that ſhe would not recover. 'Tis not certain that this Philtre brought the Illneſs upon her, tho' there are Examples, (*e*) which may authorize ſuch an Opinion. Perhaps ſhe might have been ſick tho' ſhe had not taken it.

Monſieur *Oufle* knew better than to think of this at all. He ſeveral times ſaw *Doriſe* during her Indiſpoſition: the De-

(*a*) *Jovis figura, quæ ſit in forma hominis cum arietis capite, geſtantem facit amabilem, citoque impetrantem quicquid voluerit Trinum Magicum p.* 289.

(*b*) *Wier* affirms that young Swallows with their Bills open and ſtarv'd to death in a Pot put into the the Ground for that Purpoſe, cauſe Love, and thoſe whoſe Bills are ſhut; procure Hatred.

(*d*) Take of your own Blood, on a Friday in the Spring-Seaſon, dry it in the Oven in a ſmall glas'd Pot, after the Bread is drawn out, with the two Teſticles of a Hare, and a Pigeons Liver; reduce 'em all to a fine Powder, and oblige the Perſon whom you wou'd have love you, to take half a Drachme of it. *Solid Treaſure of* Little Albert *p.* 7.

(*d*) *Van Helmont* has a Diſcourſe to ſhew how Philters operate, which is nothing but a pure unintelligible Jargon: Philters are alſo mere Chimera's; and as for the Facts alledg'd for to prove them, they are either falſe, or depend on other Cauſes. *Dict. of* Trevor.

(*e*) *Lucilla* the Wife of *Lucretius*, deſirous to make her Husband love her gave him an am'rous Philter which turn'd him diſtracted, ſo that he kill'd her with his own Hand. Joſephs *Antiquities of the Jews. l.* 12. Wherefore *Ovid* ſays.

Philtra nocent Animis vimque furoris habent.

The Drink which *Ceſonia* gave *Caligula*, to make him love her, made him looſe his Sences. *Suet. in Calig.*

Declaration which she made to him consisted in Complaints of the Pains which she indur'd, and expressing to him her Apprehension of Dying. He had Folly enough to imagine that she fear'd Death for no other Reason, than because 'twoud separate her from him. This Reflection extreamly pleas'd him. In the mean time her Disease abating made way for Health, she perfectly recover'd, and so well regain'd her Charms, that at her Lodgings there began to appear again all the gay vigorous young Lovers, whose principal Business and most important Affair, is to run after the Beauties which make the most Noise, and are most talk'd of.

Monsieur *Oufle* had not yet any convincing Assurance that he was more lov'd than the rest. To speak freely, he had a great Reason to doubt it; for, setting aside his Riches, there was nothing in him which deserv'd a Preference. But 'tis yet a great Advantage for a Lover to pass for rich; With that Merit, great Progresses are made with Coquets; but it must be own'd that these Advances don't reach their Hearts; they frequently grant the rich no more than feign'd Affection, and very study'd Glances, Whilst they yield up all their Tenderness to a poor Lover, who being more agreeable to them, shares with them the Liberality of the others.

In short Monsieur *Oufle* resolv'd to render himself absolutely belov'd; and that by a very bold Effort of Superstition, and which may be justly term'd very blamable, since Magick and Enchantments seem'd to be concern'd in it, His Passion must have been very violent then, since it push'd his Superstition so far. He caus'd a sort of Magical Ring to be made with all the ceremonious and superstitious Circumstances, (*f*) hereunder mention'd in the Note. After having taken all the Precautions which he thought necessary to the Efficacy of this wonderful Operation; before he gave it to

Dorise

(*f*) To procure Love, get a Gold Ring adorn'd with a small Diamond, which has never been worn; wrap it up in a little bit o Stuff or Silk, wear it Nine Days and as many Nights between your Shirt and your Skin, opposite to your Heart; on the Ninth day engrave with a new Graver, the Word *Scheva*: then taking three Hairs of the Person, by whom you wou'd be lov'd, join 'em to three of your own; saying *O Body may'st thou love me, and thy design succeed as ardently as mine by the efficacious Virtue of Scheva.* Tye the Hair in the true Lovers Knott, in such Manner as to wrap almost round the Ring, and having wrapt it up in silk, then wear it next your Heart for six Days, and on the Seventh, take off the Lovers Knotts and give it to the Person; but perform the whole Fasting and before Sun rising. Little Alberts *solid Treasure. p.* 8.

(*g*) If

Dorise, he carry'd it one Morning to a Jeweller, to enlarge it a little because he had observ'd that 'twas somewhat too little for the Finger for which 'twas design'd. This Ring was not a very rich one; for 'twas set off but with one Diamond, and that but a very indifferent one: what was most considerable in it was, that its Fashion was extraordinary, and 'twas at the same time very well made. The very Day that he carri'd it to the Jeweller to set his last Hand to it, *Dorise* went thither also, to change a small Diamond Clasp which she wore, for a richer and more modish One. She by Chance saw there the magical Ring in Question, but yet without either her, or the Jewellers knowing that 'twas in the least touch'd with Magick. She thought it very fine and uncommon, the Jeweller forward enough to prate, told her, that 'twas a considerable Person that had order'd him to make it, that he was to have it that Day; that he seem'd to set a great Value on it, that he had cheapen'd a Cross of Diamonds of great Value, and that he had a great Desire to buy it. *Dorise* did not push her Curiosity any farther, which was the Reason the Jeweller told her no more: but she made her Purchase and return'd Home.

On the next Day Monsieur *Oufle* went for his Ring, and made a Present of it to the fair One, big with great Hopes that nothing wou'd fail, *Dorise* knew it to be the same which she had seen the Day before, and remembring also the Cross of Diamonds which this honest Gentleman had cheapen'd, she presum'd it might follow the Ring, if she knew how to take her Measures to get it. She then bestow'd on Monsieur *Oufle* more Favours, than she had ever before done. 'Twas the Hopes of drawing the Diamond-Cross, which produc'd this Effusion of Heart, of which she was so free. But poor Monsieur *Oufle* very far from ascribing it to the true Cause, firmly believ'd, that 'twas the Charm of the Ring which work'd. On the next Day she went on some Pretext to the Jeweller, and demanded to see that alluring Cross, she saw it, and was charm'd with it, and hop'd in a little Time to wear it on her Neck. Monsieur *Oufle* for several Days obscur'd all her other Admirers. If any of them were with her, 'twas to him alone she directed her engaging Airs; the others were wholly neglected; and she scarce seem'd to think on them. The Door was always open to him, and frequently to enjoy him alone, shut to all others whatsoever. Yet the Cross did not

come, tho' the Aunt said several Times, that, that which *Dorise* wore was too thin, and she had much better wear none than shew such a small one. Several other Stratagems were made use of to engage him to make this Present; of which he scarce took any the least Notice, not having any such Design. He was fully persuaded of the pretended Effect of his Philter, which was enough for him, wherefore he did not think fit to proceed any farther. After that said he to himself, will any dare assert, that such Secrets are ineffectual? have I not at present an invincible Proof of their Power and Efficacy? *Dorise* had scarce receiv'd my Ring, before she felt a Passion for me, and hardly any longer forbore telling me so. Thus Chance, and Ignorance of the true Causes of Things, frequently make pass for Prodigious, those Effects that are very natural. How many Things are there, which wou'd not be wonderful, if we knew their Cause and Principles! But yet they will daily be admir'd; for the People will always be fond of admiring. Weak Minds are absolutely set on what is surprizing and wonderful, nothing engages 'em more; but they yet think of nothing less than an exact and through Examination of 'em; for which Reasons these wonderful and prodigious Events will always be talk'd of, and the Truth of 'em will not be doubted; because there will always be sufficient Numbers of easy and credulous People.

In short Monsieur *Oufle* having obtain'd what he wish'd, thought of making a Retreat. His Visits grew less frequent; he made no more Presents. When he did not come, Letters were sent to him fill'd with tender Reproaches, and he to avoid plainly declaring his Intention alledg'd wretched Excuses, which she receiv'd for such as they really were: for Ladies of *Dorise*'s Character, have so much Experience, as to discern the Design of every Disguise Men make use of to shelter themselves. But yet she continu'd for some time her affected Pursuits: she also sent him a very fine Nosegay on her entertaining Day, on which he gave her a Visit, to thank her. And she, foreseeing that he might happen to come to see her, had practis'd all the Arts capable of raising or improving her Charms, which she thought she very much wanted on this Occasion: he went away more tenderly touch'd and enflam'd than ever.

When he came home, a Thought occur'd to his Mind, which very much perplex'd him: he fancy'd that 'twas the Nose-

Nosegay that rais'd in him such a fresh Passion for this Lady; and that she had prepar'd it by some Magical Artifice: for he firmly believ'd all the Superstitious Practices of Witches and Enchantresses, as we shall see more amply hereafter. He was too well skill'd in these Arts, to want an immediate Remedy against this pretended Bewitching. To that end, he procur'd one of this Ladies Shifts, by the Assistance of her waiting Women, and the Note (*a*) will inform us of the ridiculous use he made of it.

He yet made some Visits which were very coolly receiv'd; because *Dorise* despair'd of the Croslet of Diamonds, which had so long stuck in her Mind; and thus they insensibly came to a Rupture, and both turn'd their Thoughts another way.

I shall not mention any other of Monsieur *Oufle*'s Amours, because they were of small Importance, and such in which his Superstition had no other Part, than that of exciting him to love Women, to satisfy the Prognostick at his Birth. But I hasten to other Subjects where we shall see, that what I said of him in his Character was very comformable to Truth.

CHAP. XII.

In which is shew'd by a very great Train of Particulars, how strongly Monsieur Oufle *was dispos'd to believe all that was told him, or whatever he read concerning Phantoms, Spectres, Ghosts, and Apparitions.*

WE shall see in this Chapter how true 'tis, that a weak Mind is very apt to make an ill Use of whatever it meets with in Books, which treat of surprizing, prodigious, and

(*a*) If a Woman has given a Man any thing to make him love her, let him take her Shift, and make Water through the Neck, and the right Sleeve, and he shall be immediately freed from her Enchantments. *Admir. Secrets of* Albertus Magnus. *l.* 2. *p.* 147.

and extraordinary things, and with what Facility shallow People believe all the Storys told 'em.

Monsieur *Oufle*, always influenc'd by, and enslav'd to his Prepossession, which assur'd him that the most incredible Things which ever had been written, deserv'd belief, had in his Library a very great Number of Books, which as I have already hinted, contain'd an Infinite Number of Stories of Sorcerers, Diviners, and Ghosts; of which last, I mean Ghosts, Spectres and Phantoms, I propose to speak particularly at present. 'Twill appear that I have a spacious Field, to shew how much this poor Mans Head was disorder'd on their Account.

It came into his Mind that his Horoscope had ordain'd him one of those People, to whom Phantoms shou'd be most fond of appearing, and that more frequently than to others, because he was born in the first Aspect of Saturn. (*a*) Full of this impertinent and ridiculous Notion, he imagin'd that he almost always had in View some odd Phantoms or other. Any Noise (of which he knew not the Cause) which he heard in the Night, was to him a Sign, that some Ghost walk'd in the House. A Shadow caus'd by the Interposition of a Chair, or some other Piece of Houshold Stuff, furnish'd him with an Occasion of making a Story of the Apparition of a Spectre. He persuaded himself, that when his Eyes were shut, I know not what Figures presenting themselves to his Fancy (which happens to almost every Body) were so many fantastic Idea's which follow'd him every where, because his Horoscope wou'd not suffer him to be without some Vision or other.

One Day when he was very seriously talking with his Brother *Noncrede* concerning all these pretended Apparitions; the latter, who was very far from giving any Credit to these Follies, laugh'd at him to his Face, and freely told him that all that he believ'd had no other real Existence, than that which his Imagination gave it. 'Tis hard to express the Rage into which Monsieur *Oufle* fell, on hearing those things call'd imaginary which he believ'd as real as his own Existence. What *Noncrede* had said to him, join'd with the Reasons which

(*a*) Astrologers say that those whose Horoscope points directly to the first Aspect of *Saturn*, shall see more Spectres than others, which are under another Planet. Le Loyer *of Spectres p.* 459. 460.

[*b*] Peri-

which he alledg'd to undeceive him, so heated his Head, that at once recalling to mind all that he had read on that Subject, he ran into a Train of Discourse as long and ridiculous, as that of the Doctors in the Play, without giving those who hear 'em leave to answer 'em. This extravagant Oration, I believe will not be tiresom to the Reader, wherefore I proceed to insert it, as 'twas pronounc'd; for the subtle *Mornand*, who was present, and who design'd to make use of it, as we shall see hereafter, took care to write it from his Master's Mouth; which he might easily do; because all this happen'd in his Chamber, whilst he was copying fair some Memorials, which Work he left on purpose, to take as swiftly as his Pen wou'd run, this admirable Discourse, which we are going to read. *Noncrede* sometimes interrupted him, to stop his fluent current of Words; but Monsieur *Oufle*, without minding him, still went on with a Vehemence so violent, and an Impetuosity so precipitate, as was impossible to be resisted. For which Reason, his Brother not having time to produce all the Arguments which he had to offer, I did not think fit to recite 'em here, because they cou'd not be express'd in all the Extent which was necessary to enforce 'em. I commit them to writing hereafter, and collect all that this judicious Man said to him, when he found him more sedate. I shall then content my self with reciting here only what Monsieur *Oufle* said in his Enthusiastick Fit, adding to it such Notes as exactly point at the Places of the Books, which suggested to him this terrible Current of Words, to which his Brother was forc'd to allow a free Course, because he cou'd not form any Dykes strong enough to set bounds to it. We are certainly coming to one of the most prodigious Instances that ever was seen, of an Imagination infected by reading, because the Judgment did not at all interpose, in order to make a reasonable use of it. But yet this shou'd not extremely surprise us, if we will but throughly reflect on what passes in the World, as I have already observ'd; and I so much the more willingly repeat, because I see but too many Examples of it daily: for 'tis certain that there are many *Oufles* which spoil themselves by reading; by reason that being incapable of discerning Truth from Falshood, they intirely regulate their Opinion by their Prepossession. Our Visionary was perfectly dispos'd to believe whatever cou'd be suggested to him, to authorize all sorts of Apparitions; wherefore 'twas not possible for him to call in Question any

of

of the Stories told him. But on the contrary, he believ'd 'em all ſo true, that what Proofs ſoever were urg'd to him, to ſhew him their Impoſſibility, he always ranſack'd his ſtock of Knowledge (which really was very ſhallow and wretched) to find Matter wherewith to encounter theſe Arguments, and to juſtify himſelf for yielding to 'em.

The Diſcourſe of which we are ſpeaking follows here. Imagin we then we hear Monſieur *Oufle* ſpeaking to his Brother *Noncrede* to prove himſelf in the right in believing all that is ſaid to him of Ghoſts.

Monſieur Oufle's *Diſcourſe on Apparitions.*

IN laughing at me to my Face, as you do, Brother, at my frequently telling you of Spectres appearing to me, you make me ſhed Tears of Compaſſion for you; becauſe that in ſhewing your ſelf incredulous on this Subject, you imagin 'tis the way to prove, that you are really a daring penetrating Genius. But for my part, I affirm to you, that your Mind is ſo narrow, that it's Sphere cannot extend its ſelf ſufficiently, to acquire, like me, all the Knowledge with which I am perfectly well acquainted with regard to this Subject. What a Number of learned Men who inform us of the Poſſibility of all theſe Apparitions, do you ridicule! How many Hiſtorians which relate theſe inconteſtible Facts ſince they are approv'd and printed by Authority! How is it poſſible that Phantoms ſhould be leſs frequent than they are ſaid to be, ſince the Stars produce an infinite Number, which they daily ſend out intermix'd with thoſe Influences ſo celebrated amonſt the Aſtrologers, and ſo common with us? (*b*) Does not One of the moſt Illuſtrious Philoſophers of Antiquity aſſure us, that the Souls of thoſe Men who have liv'd irregularly become Spectres after their Death; becauſe the Paſſion which they had for their Bodies when united with them, has rendred them ſo material, that after being ſeparated from 'em, they become themſelves like Bodies, in appearing viſible to thoſe who come in their Way, when they are wan-

(*b*) *Pomponatius* pretends that the Stars produce Spectres.

wandring and roving on Earth? (c) Does not another Philosopher say also that Phantoms proceed from the Shapes and Shells of natural Bodies? (d) Are you so little read in History as not to know, that the Reason why the Ancients were so very careful to burn their Dead, and gather their Ashes, was because that, without this Precaution, the Souls which had animated these Bodys, wou'd have continually wandred about, without ever being able to rest? (e) And tell me, I entreat you, whilst these Souls are in this roving State, is it incredible that for Diversion, they shou'd amuse themselves with appearing to the living, either to affright or entertain 'em? Dont we our selves, when at a Loss for Employment take Pleasure in inspiring a sort of Fear, not only in those whom we believe very easy to take it, but also into daring Genio's, those incredulous Minds who wou'd persuade us that nothing can affrighten them? I know besides (but as for you, you are not solicitous to inform your self concerning all these Things, which is the Reason you argue so weakly) I know, I say, farther, that the Jews believe that the Soul hovers about the Body for the Space of one Year. (f) which inclines me to believe, that what is said of the Dead appearing in Church-Yards, is very true, whatever such pretended daring Libertines as you say to the contrary. Believe, Sir, witty and incredulous by Profession as you are, believe I say, that the famous Philosophers, call'd *Pythagoreans*, who certainly had more

(c) *Plato* was of Opinion that the Souls of ill Livers, became Spectres after their Death, and rendred themselves visible, as having contracted that Quality with their Bodies, to which they were so strongly engag'd, that they came to grow in some Measure Corporeal, *Socrat. in Phæd. apud Platonem*.

(d) *Lucretius* says *l.* 4. that the Shapes and Shells of natural Bodies, produce Spectres.

(e) The Error of the *Greeks* which they handed down to the *Romans*, and those to our antient *Gauls*, was, that the Souls whose Bodies were not solemnly interr'd, by the ministration of the Priests of their Religion, did not go to Hell, but wander'd restless, till their Bodies were burnt, and their Ashes gather'd. *Homer* makes *Patroclus*, kill'd by *Hector*, appear to his Friend *Achilles*, to demand Sepulture of him. Dissertation concerning what is to be thought of the Apparition of Spirits, on Occasion of the Event which happen'd at St. *Maur*, *p.* 26 21.

(f) Because the Jews make the Souls to hover a Year about the Bodies, from which they are separated, they believe Apparitions. *The World bewitch'd. t. 1. p.* 251

(g) Monsieur *Dacier* who has written the Life of *Pythagoras*, asserts that the Opinion of this Philosopher and his Followers ought not to be tak n so as several have hitherto understood it. He takes it morally, what he says on this Subject is a very judicio s

Learning, than you will have whilst you live, will not contradict me as you do; for their Opinion of the Transmigration of Souls, from one body to another, seems perfectly to confirm mine, and at the same Time, that of so many great Men, who have consider'd, discuss'd, examin'd and prov'd the same Thing before me. For might not these Souls in their Way, as going into other Bodys, appear to those whom they met? What did the Antients mean by Lares, Larvæ and Lemures, unless the Phantoms which appear'd? *(h)* We have a vast Number of Authors which are of this Opinion, and 'twill keep its ground in spite all of the incredulous in the World. Ah Scoffer! how much will you be surpris'd at what I'm going to tell you! for, being persuaded, that you have thought it below you, to dive into this Subject as I have done, I doubt not but that what I'm going to inform you of, will be wholly new to you. I tell you then, that it sometimes happens, that there are Souls, which like Moles, roll I can't tell how many Hundred Leagues under

Conjecture. We refer the inquisitive Reader to it, the Subject very well deserves the Trouble.

The *Manichæans* also believ'd the Metempsychosis, in such manner, that the Souls, according to them, pass'd into the Bodies of the like Species, with those, which they were most fond of during their Lives, or which they had treated the worst. That which had kill'd a Rat or a Fly, shou'd be constrain'd as a Punishment to animate the Body of a Rat or Fly. That the condition in which we should be plac'd after Death, wou'd be likewise opposite to that we are in during our Lives. He that is rich shall be poor, and he that is poor shall become rich. *The World bewitch'd.* 1. 261.

(h) *Porphyrio* a Scholiast on *Horace*, and *Isidore*, make the Lemures to be the Shades or Ghosts of Men who dy'd a violent Death, or before their Time. *Le Loyer l.* 205.

The Souls of the dead were call'd *Manes*, because they stay'd near the Bodies; they remain'd in the House as a Guard to the Successors of the defunct, and were their Guardians, Lares and domestick Deities. The wicked were called Larvæ, Nocturnal Phantoms, and Spectres or Lemures, which Word is thought to be deliver'd from Remures, and Remures from *Remus* the Brother of *Romulus*, who by fear fancied he saw his Brother appear to him, after he had kill'd him. *The World bewitch'd.* 1. 24.

Apuleius in his Tract of the God of *Socrates*, explains the Word Manes, says that the Soul of Man, loosen'd from the Tyes of the Body, and freed from its Functions, becomes a sort of Dæmon or Genius which the Antients call'd Lemures. Of these Lemures, those which were good to their Families, and kept their antient Habitations in Tranquillity, were call'd Family, or Domestick Lares, but those which for Crimes committed during their Lives were condemn'd to continual wandring, without finding any place of rest, and which affrighten'd the Good, and did Mischief to the Wicked, were vulgarly called Larvæ, that is Masks which was a Name given to every thing that had affrighten'd little Children.

(i) Some

der ground, in order to join themselves to Bodies, which perhaps are interr'd at the other end of the World, (*i*) and may it not thus happen, that some Vine-Tiller or Plowman may happen to break up the Ground at the very place where it passes, and may it not come out at that Aperture and appear to him? And if also what is said, be true, and which consequently I believe; that the Soul resembles a Glass-Bowl, with Eyes on all Sides, (*k*) this rolling Soul, seeing so clearly, since it has so many Eyes, can it not at Pleasure make choice of those People who are most susceptible of Fear and Terror, in order to affright them? Will you Brother after this dare to rally me on my pretended easy credulity? Certainly, you wou'd not thus ridicule what I believe, if you knew what I know. You wou'd not Scoff so much, I say, if you had, as I have, read enough, to know that there are People who quit their Souls whenever they please, (*l*) since you wou'd conclude from thence, that the Souls being thus come out of their Bodies, have full leisure to appear wherever they please: you will be again very surpris'd when I shall prove to you, that yourself daily produce an infinite Number of Spectres and Phantoms, a prodigious Number of Souls. Compute between to morrow Morning when you wake, and to morrow Night when you fall asleep, how many Pulsations of the Heart you have, and I will afterwards assure you, that as many as you shall have of these Pulsations, so many Souls you will have produc'd, (*m*) which will rove to all Quarters, and perhaps visit Men as incredulous as your self, and who will yet be affrighted at the sight of them. Is it not true, that at the same time that I tell you these Things, I extremely pity you? Yet whole Nations think as I say, and 'tis

(*i*) Some tell us that a Soul rolls from Place to place, for several hundred Leagues under-ground, and unites its self to a Body which is interr'd at the other end of the World. *World bewitch'd* 2. 77

(*k*) A Learned Man asserts that the Figure of the Soul is like a Spherical Glass-Vessel, which has Eyes on all Sides *Delrio Disquisit. Mag. p.* 229

(*l*) *Pliny l.* 7. c, 52. and *Plutarch* in the life of *Romulus*, say that one *Aristæus* quitted and re-assum'd his Soul, when he pleas'd, and that when it left his Body, the Spectators saw it appear in the Shape of a Stag.

(*m*) Amongst the *Caribbes*, every one believes that he has as many Souls, as Pulsations of his Heart, that the principal one is the Heart it self, that the other wander in several Places, according to the Quality and Nature of those which have 'em, that the Heart goes to their God *Montanus*. *World bewitch'd* I. 117.

'tis alſo printed. Conclude then that the Air muſt be fill'd with Spectres, ſince there in one Day there can be ſuch an Infinite Number of Millions of Pulſations of the Heart. All thoſe who dye before their juſt Age, (*n*) except thoſe Ship-wreckt on the Sea, (*o*) are ſo many Materials of Spectres and Apparitions. The Antients thought ſo, they were wiſer than I am; and therefore, I conceive, that I may without any Riſque, think as they did. To bear you down with Evidence, I will yet tell you that Learned Men have maintain'd, that all the Souls which have or ſhall exiſt, were created at the ſame time. (*p*) Is not the natural Conſequence of this Opinion, that thoſe which are not to animate their Bodies, till ſeveral Ages after their Creation, have had ſo much idle time, that, to be doing ſomething, they might come hither, and make all thoſe loud Noiſes, ſo frequently talk'd of?

Tho' Monſieur *Ouſle* was perfectly talk'd out of Breath, ſo faſt and with ſuch earneſtneſs he talk'd, yet he went on. But for my Part, I think fit to allow myſelf time to take a little Breath, and giving the Reader the ſame leiſure, reſerve the reſt of this Diſcourſe for the next Chapter.

(*n*) The Heathens believ'd, that the Souls of thoſe who dy'd before their Juſt Age, which they fix'd at the Extremity of their Growth, rov'd and wander'd, till the time was come, in which they ſhould naturally have been ſeparated from their Bodies. *Diſſertation on the Adventure which happen'd at St Maur.* p 22.

(*o*) The Antients believ'd that there were no Souls but thoſe of drown'd Perſons which could not return after their Death, for which we meet with a pleaſant Reaſon in *Servius* a Commentator on *Virgil. viz.* becauſe they took the Soul to be nothing elſe but a Fire. *Idem*

(*p*) *Origen* thought that the Souls of Men exiſted altogether, before they proceeded to inform the Bodies. *World bewitch'd* 1. 117.

Hornbeek ſays in his Book againſt the Jews p. 319. that their Opinion is, that the Souls were all created together with the Light on the Day of the Creation; and not only, that they were created together, but in Pairs, the Soul of a Man, and the Soul of a Woman, ſo that by that we may eaſily conceive, that Marriages muſt be happy and accompany'd with Eaſe and Pleaſure, when one is married to ones proper Soul, or to that which was created with ones own: but that they are unhappy, and are only made for the Puniſhment of Men, when they unite Bodies, whoſe Souls were not pair'd at the Creation. They are to wreſtle againſt this Miſery, till they can be deliver'd from it, and by a ſecond Marriage be united to the Souls with which they were pair'd at the Creation, in order to lead a happy life. *Id.* 165.

CHAP. XIII.

A continuation of Monsieur Oufle's Discourse on Apparitions.

MOnsieur *Oufle* thus continu'd his Oration, and that with the same Impetuosity. Will you, Brother, also give the Lye to so many Religious Men, who affirm their having frequently seen in their Churches, Phantoms seated in the Places of those who are to dye soon after? (*a*) To others who also protest, that sometimes the Monks of their Convent, after they were dead have appear'd (*b*) in the Halls of their Convents, in order to inform them of the State of Damnation in which they were, and by their Apparition to excite them to a stricter Observation of their Rules, than they themselves had practis'd? I dont take you to be so bad, to accuse such honest People with lying. Will men of Religious Orders lye, and forge false Stories? If we should think 'em capable of such a Crime, what wou'd become of us? If you wou'd have other Relations, of other Facts, to bring you over to embrace my Opinion; at this very Instant that I am speaking, such a great Number present themselves to my Memory, that I dont know which to choose. You shall immediately sink under the weight of 'em.

An Emperor, some Days before he was murther'd, saw in a Lake a Figure which holding a Sword in its Hand, menac'd him, and made him tremble with Horror. (*c*)

A

(*a*) It frequently happens in Convents, that in their Churches are seen Phantoms without Heads, habited like Monks and Nuns, seated in the Chairs of the real Monks and Nuns which are to dye shortly. Camerarius *Hist. or Meditat. t.* 1. *l.* 4. c. 13.

(*b*) We read in the Chronicles of Saint *Dominic* that the Refectory (or dining-Hall) was by the Religious of the Order found full of deceas'd Monks who said they were damn'd, which God forc'd them to declare, to excite the living Religious to lead a better Life. *De Lancre p.* 71.

(*c*) *Julius Capitolinus* says, that the Emperor *Pertinax*, three or four Days before he was murther'd by the Soldiers of his Guard saw I know not what odd Figure in a Lake, which menac'd him with a Sword in his Hand. *Le Loyer p.* 268. *Gaffar. l. p.* 120.

A great Commander after having kill'd a young Virgin, continually ſaw her beſide him, and ſhe never left him. (*d*)

A Prince was advertis'd of his approaching Death, at a Ball, by a Spectre which had the Impudence to come and dance there publickly (*e*).

A Marqueſs (*f*) appear'd after his Death to his Friend, to inform him, purſuant to the Agreement between them, that all that was ſaid of the other World was true. I cou'd, if I wou'd, cite ſeveral Apparitions of the Dead, on purpoſe to affirm the ſame thing.

(*d*) *Pauſanias* General of the *Lacedemonians* after having at *Bizantium* kill'd a young Woman nam'd *Cleonice*, was continually affrighted, and thought that he always ſaw that Virgin. *Le Loyer p.* 115

(*e*) *Hector Boetius* ſays in *Annal. Scot.* that *Alexander* the third King of *Scotland*, at his third Wedding which was with a Daughter of the Earl of *Dreux*, on the Nuptial night, the Ball being ended there came into the Hall a Figure of Death, or perfect Skeleton wholly without Fleſh, which hopp'd and [illegible]'d about.

(*f*) The Marquis de *Rambouillet*, the eldeſt Brother of the Dutcheſs of *Montauſier*, and the Marquiſs de *Precy*, the eldeſt of the Houſe of *Nantouillet* both aged between 25 and 30 Years, were intimate Friends, and went into the Army, as all Perſons of Quality do in *France*. One Day when they were talking of the Affairs of the other World, after ſeveral Diſcourſes which plainly enough ſhew'd that they were not too throughly convinc'd of all that is ſaid concerning a Future State, they mutually promis'd each other that the firſt of them that dy'd, ſhou'd come to bring the News to his Friend. Three Months after the Marquiſs de *Rambouillet* went for *Flanders* the Seat of the War at that time, and *De Precy* being detain'd by a violent Fever, ſtay'd at *Paris*. Six weeks after, *De Precy* at ſix in the Morning heard the Curtains of his Bed drawn, and turning to ſee who did it he ſaw the Marquiſs *de Rambouillet* in a Buff Jacket and Boots. He leapt out of Bed, to fling his Arms about his Neck, to expreſs his Joy on account of his Return: but *Rambouillet* retiring ſeveral Steps backwards, told him that theſe Embraces were at this Time unſeaſonable, and that the ſole end of his coming was to diſcharge himſelf of the Promiſe which he had made him; that he had been kill'd the Day before on ſuch an Occaſion, that all that was ſaid of the other World was very true, that he ought to think of an other way of living, and that he had no time to looſe, by Reaſon that he ſhould be kill'd on the firſt Opportunity that offer'd. 'Tis impoſſible to expreſs the Surpriſe of the Marquiſs *de Precy* at theſe Words, and not being able to believe what he heard he again attempted to embrace his Friend, whom he thought meant all this Time only to rally him, but he graſp'd nothing but Air; and *Rambouillet* finding him incredulous, ſhew'd him the wound which he had receiv'd in his Reins, from whence the Blood ſeem'd yet to flow, after which the Phantom diſappear'd, and left *de Precy* in ſuch a Fright, as is more eaſy to comprehend than deſcribed. He immediately called his Valet de Chambre, and wak'd all the Houſe by his Cries. Several Perſons run to him, to whom he related what he had ſeen: every body aſcrib'd this Viſion to the Violence of his Fever which might diſturb his Imagination, and entreated him to lye down again, remonſtrating to him that he muſt have been delirous in uttering what he had

The

done

The Ghost of *Severus* appear'd to *Caracalla*, and threaten'd to kill him. (*g*) *Cardan*, who has written so many Books, replete with very profound Erudition, says, and also believes what he tells us, that his Father saw several strange Apparitions, and those so distinctly visible, that he related all the Circumstances of their Appearance, as particularly as if he had seen so many common Men. (*h*).

No Body is ignorant of the Story of the *Grand Veneur*, (or Master of the Game) of the Forest of *Fountain-Bleau*; several affirm they saw it, and a great Monarch is so incontestable an Evidence of it, (*i*) that I cannot imagine that there shou'd be any so incredulous as to deny it.

We

done: but the Marquiss in outrageous Despair to find they took him for a Visionary, related the several Circumstances which I have recited: but tho' he solemnly affirm'd that he had seen and heard his Friend, whilst himself awake, every body was of the contrary Opinion, till the Arrival of the *Flanders* Post, by which they receiv'd the News of the Death of the Marquiss *de Rambouillet* This first Cicumstance being found true in the same manner as *Precy* had told it, those to whom he had related the Story, began to think that there might be something in it, by Reason that *Rambouillet* being kill'd exactly at the mention'd Time, it was impossible that the other cou'd naturally know it. What follow d was that *Precy* engaging himself in the Civil-Wars was kill'd at the Battle of St. *Antoine*

Supposing the Truth of all the Circumstances of this Fact, I shall offer what follows, to obviate the Consequences intended to be drawn from it Tis not very hard to conceive, that the Marquiss *de Precy*'s Imagination being heated by the Fever and disturb'd with the Remembrance of the mutual Promise betwen the Marquiss *de Rambouillet* and him, might represent to him the Phantom of his Friend, whom he knew to be daily in the midst of Shot, and every Moment in danger of his Life. The Circumstances of the wounding of the Marquiss *de Rambouillet*, and the Prediction of *Precy*'s death, which happen'd accordingly, are what deserve our serious Thoughts: but yet those who have ever try'd the Power of Prediction, whose Effects are daily so common may easily conceive that the Marquiss *de Precy* whose mind was distracted by the Violence of his Distemper imagin'd that he followed his Friend in all the Dangers of War, and daily expected to see him denouncing by his Phantom what must have happen d to him, foresaw that the Marquiss *de Rambouillet* was kill'd by a Musquet Shot in the Reins, and that the ardent Zeal with which he himself was actuated to fight, wou'd occasion his falling on the same Occasion. *Dissert. on the Adventures at St. Maur.* p. 33.

(*g*) History tells us, that at *Caracalla*'s going out of *Antioch*, the Emperor *Severus* appear d to him, and said to him in his sleep, in a menacing Tone, *As thou hast kill'd thy Brother, I will also kill thee*, Coeffeteau.

(*h*) *Cardan* says, that on the 13*th* or 14*th* of *August*, 1 9 . Seven Dæmons appear'd to his Father, dress d in Silk, with Caps of Greek Fashion, red Breeches, Shirts, and Crimson Doublets, who said they were *Aerial* Men, affirming that they were born, and died, that they liv'd three hundred Years, and that they approach d nearer the Nature of Gods than that of Terrestrial Men, but yet that there was an infinite difference betwixt them and the Gods. *De Lancre*, p. 414.

(*i*) We read in *Matthieu*'s History, *l.* 1. 5. *Narrat*, 1596. That the Great King

We have known a Magician, who to revenge himself on those who had affronted him, caus'd to appear in the Bath where they were, several black (k) Spectres, which kick'd them on their Posteriors, not allowing them any rest, till they were gone out of the Bath.

The Emperor *Basilius*, passionately desiring to see his Son, who was dead, once more, a famous Magician, by his Enchantments, gratify'd his so very ardent Desire. (l).

A Father return'd from the other World, (m) to secure his Son from the Death design'd for him, and at last finding that he cou'd not save him, tore him in pieces himself. This Story wou'd strike you with Horror, if I shou'd tell it you at large; 'tis one of the most Tragical which Antiquity has left us.

A Dead

King *Henry* the IVth Hunting in the Forest of *Fontain-Bleau*, heard (he thought) half a League distant, the Barking of Dogs, and the Cry and Horn of Huntsmen, but in a moment this Noise approach'd to within twenty Paces of his Ears: He order'd the Count *de Soissons* to see what it was, the Count accordingly advanc'd towards it, and a tall black Man appear'd in the Thicket, cried out, *Do you hear me?* and vanish'd. The Country People and Shepherds thereabouts, said twas a Spectre or Dæmon, which they call'd the *Grand Veneur* (or Chief Huntsman) which hunted in that Forest *Id. p.* 318

(k) *Michael Sicidites*, a Magician to revenge himself on some People who affronted him in a Bath, withdrew to an adjacent Chamber to put on his Cloaths, and scarce was he gone, before all those left, run out with precipitation, by reason they saw ascend from the bottom of the Bath, black Men, which kicking them on their Posteriors, drove em out before them *Le Loy*, p. 1 0.

(l) *Michael Glycas* says in *Part* 4. *Annal.* That *Basilius* Emperor of *Constantinople*, having lost his Son *Constantine*, which he tenderly lov'd, desir'd to see him at any rate whatsoever, after his Death, that he apply'd himself to one *Santabarene*, an Heretical Monk, who, after several Conjurations, shew'd him a Spectre resembling his Son. *Id. p.* 409.

(m) In *Ætolia*, a venerable Citizen, nam'd *Polycritus*, who for his Abilities, was by the suffrage of the People, elected Ætolarch, or Chief Governour of *Ætolia:* By reason of his Probity, he was continu'd in that Dignity for Three Years, during which time, he marry'd a Lady of *Locris*, and after having lain with her Three Nights only, dy'd on the Fourth, leaving her with Child of an Hermophrodite of which she was Deliver'd Nine Months afterwards. The Priests of the Gods and Augurs being consulted on this Prodigy, conjectur'd that the *Ætolians* and *Locrians* shou'd engage in War against each other, because this Monster had two Sexes or Natures, and at last they concluded, that both Mother and Child shou'd be carry'd without the Borders of *Ætolia*, and there both Burnt When all things were ready for this Execution, the Spectre of *Polycritus* appear'd, and plac'd itself next the Child. It was habited in a black Mourning Dress, all the People were affrighted, and endeavouring to fly from the Place; it call'd them back, told them they need not be afraid, and then in a hollow low Voice, made an excellent Speech to them, in which he inform'd them, that if they burnt his Wife and his Son, they shou'd fall into extream Miseries (we may see the Oration in the Place hereafter cited.) But at last, seeing

A Dead Virgin appear'd, accompany'd with a Man, and then vanish'd, and that with such Circumstances as I will not here recite: but if you have never so little desire to be inform'd of them, I'll shew you the Place (*n*) where you may find the Story. A *Lacedemonian* boldly attack'd a Spectre, and

seeing that after these Remonstrances he cou'd not dissuade 'em from their Design, he took his Child, tore it in pieces, and devour'd it. The People in a tumultuous manner cry'd out against him, and flung an infinite number of Stones at him to drive him away. But regardless of all their Affronts, he continu'd eating his Son, of which he left only the Head, and then vanish'd. After this terrible Prodigy, the *Ætolians* resolv'd to consult the Oracle at *Delphi*, but the Child's Head beginning to speak, predicted to 'em in Verse, all the Calamities which were to happen to them, and the Prediction came to pass. *Phlegon. Le Loyer*, p. 249.

(*n*) The Story I'm going to tell you, I have from *Phlegon*, a Native of *Tralles*, and a freed Man of the Emperor *Adrian*, who does not acquaint us where this happen'd, his Book being imperfect. But if we may be allow'd to conjecture from the Names of *Machates* and *Philinnion*, one of which is a *Macedonian*, and the other *Thessalian*, I shou'd conclude, that the Scene of this Fact must have been a Town in *Thessaly*, and that also *Hypata*, the Metropolis of *Thessaly*, where, according to *Apuleius*, there daily happen'd greater Prodiges than that of *Philinnion*. However it was, the Story runs as follows. *Philinnion* the only Daughter of *Demostratus* and *Charito*, died at a marriageable Age, to the great Grief of her Parents, who with her Corps, interr'd the Rings, Jewels, and other Ornaments of which she was fondest during her Life. Some time after her Death, a young Gentleman, nam'd *Machates*, came to lodge with her Father, who was his Friend. One Evening, whilst he was in his Chamber, *Philinnion*, of whose Death he was ignorant, appear'd to him, declar'd that she lov'd him, embrac'd him, and at last engag'd him to answer her Passion. *Machates*, as pledges of his Love, gave *Philinnion* a Golden Cup, and let her take off his Finger an Iron Ring which he wore; and *Philinnion* presented him with a Gold Ring, and the Necklace which she then wore, and then went away. On the next Day she return'd at the same Hour. Whilst they were together, *Charito* sent an old Servant-Maid into *Machate*'s Chamber, to see what he did there. She saw them both, and in the utmost Astonishment, ran to tell her Master and Mistress, that *Philinnion* was with *Michates*. They call'd her doating Fool; but she obstinately persisting in affirming the Truth of what she had said: *Charito* went to her Guest, and told him what her old Woman had said. He own'd that what she had said was true, related all the Circumstances which had happen'd, and shew'd the Necklace and Gold Ring, which the Mother knew to belong to her Daughter. At which the Grief for her Loss immediately seizing her, she burst out into bitter Tears, and at last engag'd *Machates* to promise that he shou'd acquaint her when she came again, which he accordingly did. The Father and Mother came into the Room, and running to her to embrace her, she turn'd pale and with Eyes cast down, said to them: "Alas! "my Father, and you my Mother, "how much have you injur'd my "Felicity, by your importune Visit, "preventing my living only Three "Days with your Guest in my paternal House, and taking a little "Pleasure, without molesting you in "any thing! Your too great Curiosity shall be punish'd, for I go to "the Place appointed for me, and "you shall bewail me as much as you "did when I was carry'd to the "Grave the first Time. But one thing

and endeavour'd to pierce it with his Lance. (*o*) Even a Viper which was kill'd by a Peasant, appear'd to and follow'd him every where. (*p*) The Spectres, call'd White Women, come and render Services to those Men to which they take an Affection. (*q*) There has been seen in the Air, an Altar, and around it Men, who seem'd to be so many Priests, prepar'd to perform some Religious Exercise. (*r*) Nothing is so common as to see, eat and talk with Ghosts. (*s*) A Dead Man meets his Friend in an Inn, lies with, and in a sort freezes him by the extream Coldness of his Body. (*t*) A Nun's

" thing I can assure you of, which " is, that I did not come hither with-" out the Consent of the Gods After these Words, she fell down dead, and her Body was lain on the Bed, and exposed to the view of all in the House. In short, after this *Philinnion's* Grave was search'd, but her Body was not there, nor any thing else besides the Iron Ring and Gold Cup which *Machates* had given her *Machates* struck with shame for having lain with a Spectre, kill'd himself. *Le Loyer*, p. 245. &c.

(*o*) *Plutarch* tells us, that a certain *Laconian*, going by a Monument, saw a Spectre, which he attempted to pierce with his Launce, saying to it, *Quo fugis, anima bis moritura?* Whither flyest thou? Soul doubly doom'd to die!

(*p*) *Ælian. l.* 11. *c.* 32. Speaks of a very long Viper, which being kill'd by the Spade of a Vine-tiller, appear'd to him, (or its Spectre) and follow'd him wherever he went.

(*q*) *Schottus* writes, *pag.* 39. *Delrio* says, that there is a certain Species of Spectres which appear like perfect White Women, in the Woods and Meadows, and sometimes also in Stables, holding in their Hands Wax-Candles lighted, which they drop on the Main and Hair of the Horses, which they comb and dress very neatly. The White Women are also call'd Sybills and Fairies, and 'tis reported that one of them is named *Habana*, who is as it were Queen of the rest, and commands them. *World Bewitch'd*, c. 1. p. 289.

(*r*) Let a Philosopher give me a Reason concerning a Space in the Air, in the middle of which, says *Julius Obsequens, de prodigiis*, there was an Altar, and around it Men in white Dresses under the Consulate of *Fabius*, sir-nam'd *Verrucosus*, or the Warty, on account of the Wart on his Lips. *Le Loyer*, p. 389

(*s*) On the Confines of the Icy Sea, is a Peninsula, are the People called *Pilapians*, who drink, eat, and familiarly converse with Ghosts. *Olaus Magnus The Learned Incredulity*, p. 74.

(*t*) An *Italian* having bury'd a dead Friend, and being overtaken by Night, in his return to *Rome* was forc'd to put into an Inn on the Road where he took up his Lodging. Being alone, and perfectly awake, his dead Friend seem'd to appear and approach him, pale and meager, whilst he affrighted, ask'd him who he was? The dead Person return'd no answer, but undress'd, went to Bed, and seem'd to creep close to the Living one. The other not knowing on which side to turn himself, made to the edge of the Bed and the Defunct continually approaching him, he push'd him back, and seeing himself thus thrust away, he look'd at the Living, dress'd himself, arose out of Bed, put on his Shoes, and went out of the Chamber, without ever appearing again. The Living Person said, that having touch'd one of his Feet in the Bed, he found it colder than Ice. *Alex. ab Alex. l* 2. *Dier. Genial Tiraqueam* in his Notes on this Chapter ranks all these Visions with Dreams. *Hist. Admir. c.* 1. p. 533.

Th

Nun's Lover, going at Night thro' the Church of a Cloister to meet his Mistress, there saw several unknown Priests performing the Funeral Office; he ask'd for whom 'twas? and was told that 'twas for him; he then return'd, and scarce got Home, before two Dogs kill'd him. (*u*)

The Number of Dead which appear'd to a Carmelite Nun, nam'd *Sister* Frances *of the Holy Sacrament*, is prodigious. (*x*) A Man hitting his Feet against the Head of a dead Person, it spoke, and recommended its self to his Prayers. (*y*) Near *Cairo*, at a certain time of the Year, dead Bodies insensibly come out of the Ground: Some People affirm they have brought off some Members of 'em. (*z*) There are Nations which are very much tormented with their Dead, if they don't

'Tis laid down as an unquestion'd Truth, that a Phantom is always cold when touch'd. *Cardan* and *Alexander ab Alexandro*, are the Witnesses which affirm it; and *Cajetan* gives a Reason for it, which he had from the mouth of the Devil himself, who being interrogated by a Sorcerer on this Subject, answer'd that it must be so, and cou'd not be otherwise. The Cardinal explain'd the Devil's Words in the Sence that he wou'd not communicate to the Bodies which he assumes, that moderate Heat, which is so agreeable, or that God does not permit him to do it. *World Bewitch'd, c.* 1, *p.* 199.

(*u*) A *Spanish* Knight lov'd a Nun and she him. Going one Night to visit her, he went thro' a Church of which he had the Key, and in which he saw a great many lighted Tapers, and no small number of Priests, who were chanting and performing the Office for a dead Man, around a very high Tomb. After having observ'd the Priests, who were all to him unknown, he went up to one of them, and ask'd for whom that Service was perform'd? 'Tis, answer'd he, for a Knight, nam'd [*N*,] which was his own Name; another gave him the same Answer. He went out of the Church, mounted his Horse, and return'd Home, where two Dogs kill'd him. *Torquemade Hexameron.* 3 *day. Admir Hist. t.* 1 p. 548.

(*x*) In the Book entituled, *The Light of the Living and Experience of the Dead*, 'tis said that a great many Dead appear'd to *Sister Frances of the Holy Sacrament*, a Discalceate Carmelite Nun. *By Father* Albert *of St.* James, *a Discalceate Carmelite Monk*.

(*y*) St. *John Damascan* says, *Tract. de defunctis*, that a Person going thro' a Church yard, hit against the Head of one that was dead, which desir'd his Prayers.

(*z*) At *Cairo*, in a place, formerly a Church yard, there generally assemble annually an incredible Multitude of People, to see the Dead Bodies there Interr'd, in a sort rising out of their Graves and Sepulchers. This begins on a *Thursday*, (in *March*) and continues till *Saturday*, when all disappear. We then see Dead Bodies wrap'd up in their Winding-sheets, in the ancient manner; but none standing upright or walking, but only their Arms, or Thighs, or other tangible Parts of the Body, which rise more and more, by little and little. *Admirable Histories, t.* 1. *p* 43.

George Cortin, a Goldsmith which liv'd at *Rochelle* in the Year 1603, affirm'd, that he had an entire Head, with the Beard and Hair, one of those which appear'd to him near *Cairo*, and that one *John Barcle*, a Goldsmith at *Antwerp*, had a Foot of the same kind, which did not putrify. He said also that he did not see these Members push out of the Ground, but that they appear'd

don't Interr them. (a) In a Place where a famous Battle was fought, in the Night were heard those Noises usually made by Armies furiously Engaging. I forbear hinting to you a very curious particular, (b) because knowing your Humour, I am sure you will not care to hear it.

The *Persians* are not surpriz'd at seeing Spectres in their Woods; the Reason of which is, because they believe as a certain Truth, that the Souls of those which have liv'd Virtuously, take up their Residence there. (c) A young Man hang'd himself because he cou'd not marry the Woman he lov'd; a Phantom, which assum'd his Shape, appear'd to this young Woman, to enjoy her, (d) Another was continually follow'd by the Skeleton of a young Woman, for which he had an extream Passion. (e) A Phantom took pleasure in taking an honest Gentleman's Spectacles from his Nose, and throwing them into a Garden. (f) In *Guinea* they

pear'd in holes of the Earth, from whence they were drawn out, that they came up imperceptibly like Corn. *Camerar. Histor. Meditat.* t. 5. c. 13.

(a) The *Palapians*, a Northern Nation, formerly bury'd the Bodies of their Relations under their Hearths, on failure of which they were tormented by the Apparition of Spirits to them. *Le Loyer*, p 1[illegible]

(b) We read in *Pausanias* (*in Atticis*) that four hundred Years after the Battle of *Marathon* in the Place where twas fought, every Night was heard the Neighing of Horses, and the noise of arm'd Men fighting And what is admirable, is, that those which came on purpose to hear these Noises, never heard any thing, for they were only heard by those who by chance pass d that way.

(c) *Della Valle* tells us, in his XVIIth Chapter, That the *Persians* have a great Veneration for the tallest and oldest Trees; because they are persuaded the Souls of the Blessed reside in them.

(d) *World Bewitch'd*, t. 4 p 376.

(e) Monsieur *de Grigny*, was once in Company with a Man that was continually follow'd by the Skeleton of a young Woman which he lov d,

(f) As poor Monsieur *Santois* was at his Devotions, and endeavour'd to turn over the Leaf in his *Hora* last *Thursday*, he perceiv'd I know not what to make a Noise under his Hand, and was perfectly astonish'd to find that it was the Leaf which was torn out of its self, but so neatly that it se m'd to be done by some one designedly. At first this good old Man thought he had carelesly tore it himself But as he was turning over the second Leaf, the same thing happening, he began to be affrighten d and rung the Bell to call up his Children They all flew to him and on telling them this, they endeavour d to persuade him that he was mistaken, and bring him out of his Confusion But the good Man wou d by no means pass for a Visionary: He said to em, *Very well my Children you shall judge of the Truth of what I've said, if the Spirit be in Humour to tear a Third Leaf, for I would not have you take me to be an Hypocondriack.* On this he again open'd his Book, and endeavouring to turn over another Leaf, that tore as the others had done. His Son-in Law, tho convinc d, yet still told him that he himself tore it, for fear of his falling into a Fit of Sickness, if not left in some doubt concerning it, alledging

they never look for Thieves amongst the Living; because they accuse none of that Crime but the Souls of the Dead. (g) A Lover being dead, appear'd to his Mistress in the shape of a Snake; the Use which she made of it was very pleasant. (h) We read in several Authors, that there are Mountains in which are often heard strange Voices, and which are much frequented by Spectres. (i) Some assure us, that a Phantom, call'd *Empusa*, goes on one Foot only, whilst it holds the other, which is of Brass, in the Air. (k) A certain Spectre,

ledging to him as his Reasons, that his Mistake arose from his Feeling, and his Sight not being quick enough to discern whether he handled the Leaf roughly or not. But the old Gentleman out of Patience, took up his Spectacles, in order to try once more, and observe it more narrowly, and in the sight of all the Company, the Spectacles of themselves quitted his Nose, and seem'd as if they flew about the Chamber, then made out of the Window, and stop'd at a border of Flowers at the Entrance of the Garden, where they were found again wi h the Three Leaves. *The False Clelia, l.* 5.

(g) In *Guinea*, the Natives believe that the Souls of the Dead return and appear on Earth; that they take out of the House what they want; so that when any thing is lost, they immediately think that they have taken it *The World Bewitch d*, t. 1. p. 704.

(h) A Lover promis d his Mistress that if he died before her, that he would appear to her in the shape of a Snake. He died first, and tis said, return'd in that shape. The Lady kept this Snake, without its ever hurting her, she kept it in a Box, and when she treated any Body, she made them dip this Snake's Head into their Glasses Several were so disgusted at this Ceremony, that they as much as possibl shunn'd her Entertainments. *Related by Madam* Delub

( ) *Clemens Alexandrinus* says, *l.* 6. *Strom.* that in *Persia*, near the Region of the *Magi*, are three Mountains planted in the middle of a large Field, distant from one another. That on approaching the first of them, there is heard a sort of confus'd Voice of several Persons fighting, at the second a great Noise, and at the third and last, the Noises seem to express People rejoicing. The same Author says, that he has read in the Ancient Histories of *Great-Britain*, that there is a Cavern at the foot of a Mountain, in which, when the Wind whistles, those near it seem to hear the sound of Cymbals and Bells, which keep time.

Cardan ascribes the Apparitions of Specters and Spirits at the Mountain *Herla*, and the whole Isle of *Island* to a Natural Cause, and says that *Island* is full of Bitumen, that the Inhabitants live on Apples and Roots, and their Bread is made of the flower of Fish Bones, and that they drink nothing but Water, because the Island is so b rren that it yields neither Corn nor Wine, that their manner of Living is the cause that their Spirits grow dull and gross, and that by the density of the Air, and the Vapours which are there congeal d by Cold, several odd Figures are seen wandring and roving backwards and forwards; the Fear, Imagination, and the weakness of the Brain of the Inhabitants of this Country, affects their Sense of Seeing, and then the Men of this Country think they see, touch, and embrace Spectres and vain Images of dead Men, which they knew whilst alive. *Le Loyer*, p. 30

(k) *Suidas* says, that there is a Phanom

Spectre, call'd *Gilo*, never assum'd any other Shape than that of a Woman. (*l*).

We know that in several Countries, there appears a Phantom some Days before the Death of some Prince, or some other Person of Distinction.

(*m*) How many Instances are there of dead Persons appearing, expresly to discover the Place where their Bodies are Interr'd. (*n*) In short, the *Jews* and *Cabalists* draw Pre-

Phantom call'd *Empusa*, which is sent by *Proserpine* to unhappy People, and that it goes on one Foot, its other being of Brass, or like that of an Ass.

(*l*) The Spectre of a Woman which appears in the Night, is nam'd *Gilo* according to *Nicephorus*, in his Ecclesiastical History.

(*m*) *Cardan* affirms, that in the City of *Parma* there was a Noble Family, in which, when any one of them is to die, there always appear'd an old Woman seated under the Chimney of the Hall in the House. *Gattarel's unheard of Curiosity.* p. 122

'Tis reported, that always, on the approaching Death of any one of the House of *Brandenburg*, a Spirit appears in the shape of a large white Marble Statue of a Woman, and walks thro' all the Apartments of the Palace of that Prince. 'Tis also said that a Page once attempting to stop this Statue, gave it a blow on the Face, upon which she grasp'd him in one Hand, and bruis'd him against the Ground. *False Clelia* l 5.

A white Woman appears in *Germany* and *Bohemia*, when a Prince is near Death. *World Bewitch'd*, t. 4. p. 2 2.

'Tis affirmed that *Melusine* appear'd when any of the Family of *Lusignan* was to Die. There are three sorts of Nymphs; those of the Air, those of the Earth, and those of the Waters. Doubtless our *Melusine*, so famous in our *French* Romances, cou'd be no other than a Sea-Nymph. *Theophrastus Paracelsus* derives the Name from the Greek Word μελωσινη, *Melody*, which is proper to the Air, whence proceeds Sounds and Voices Hence 'tis that *Melusine* is feigned to have flewn thro the Air, and audibly express'd herself in Cries and Complaints. Her Fable is either a remaining Fragment of Paganism, or taken from the Dreams of the *Rabbies*, who have their Voices of a Bird, which they give out to be *Elias*, who moves thro' the Air, and predicts future Events. And to pass the Fable of *Melusine* for true, her Romance makes her descended by Father's-side, from the Kings of *Albania*, and a Fairy, and marries her to *Raimondin* of *Troisilk*, and from that Marriage deduces the Houses of *Lusignan*, *Luxemburg*, *Cyprus*, *Jerusalem*, and *Bohemia*. As for the Romance making her come from *Albania* 'tis only to set the better Face on the Fable, by the Fairy Quality, which *Melusine* receiv'd from her Mother. The *Albanians* are the *Scotch*, our Ancient Allies, whence came the Word *Aubain* and Stranger in *France*. For there was a time when we had other Strangers living amongst us besides the *Scotch*, who acquiring Estates, and dying without Heirs begotten of their Body, their Effects were confiscate to the King, and that was called *Aubatinage*. And farther, the *Scotch*, *Albains* or *Aubains*, or *Aubions*, as they are called in some Parts of *Scotland*, have been reported even to this Day, to have had Nymphs or Invisible Fairies, called *Fine-folks*, *Elves*, or *Make-fools*, who lov'd Men, and desire to converse with 'em like *Succubus's*. *Le Loyer*, p 200.

(*n*) The Philosopher *Anthenodorus* saw (whilst awake) a tall black Phantom chain'd in a House in *Athens*, which shew'd him a Place, where were five dead Men chained. This House was uninhabited by reason of the Noise which this Phantom made. *Plin*. 2 Epist. *Bodin*. p. 15. *Camerarius* says, *tom*. 1. *l*. 1. *c*. 15. That there was but one dead Body.

A Woman having murthered her Husband

Presages from what we call Ghosts and Phantoms. (*o*)

Poor Monsieur *Oufle* was by this time so out of Breath, and his Mouth so dry, that he cou'd go no farther. We shall see in the following Lines what happen'd next.

CHAP. VII.

Noncrede's *Discourse of Apparitions, which follow'd that of Monsieur* Oufle.

MOnsieur *Oufle* being in a sort grown Speechless, so had he inflam'd his Throat by the Oration he had just utter'd with such a violent Impetuosity, for fear he shou'd be interrupted in the delivery of what his Memory suggested to him. *Noncrede* then took occasion to speak, and endeavour to reduce his dear Brother to his right Sences. 'Twas indeed an Interprize, in which 'twas impossible for him to succeed; for nothing happens more rarely than the bringing People off from their Prejudices, and engaging them to Determinations absolutely contrary to what they are resolv'd on. However, *Noncrede* was willing to venture some Arguments to bring this honest Gentleman to Reason. I shall recite here those which I'm inform'd he urg'd.

Husband and buried him, his Spectre appeared to his Brother, led him to the Place where his Body was, and then vanished. This Story is told more at large by *Le Loyer*, pag. 3 6. See also the Story of two Students who went to live in a House which a Spectre had rendred Desolate and Uninhabited Torquemade *Hexameron, Third Day. Admir. Hist* t. 1. p. 543.

(*o*) *Manasseh Ben Israel* says, that according to the Cabalists, if Spirits appear to one only, tis no good Presage; if to two together, not Ill; but that they never appear to three at once. *World Bewitch'd*, t. 1. pag. 175.

Buxtorf says in his *Lexicon Talmudicum*, That according to the *Jews*, a Veil over the Face of the Person afraid, hinders the Phantom's discovering him: But if God judges that he has deserved this for his Sins, he causes the Mask to fall off, that the Spectre may see and bite him. *Idem.* 178.

NONCREDE's *Discourse*.

CErtainly Brother you have been at a great Expence of Learning: I never doubted that you had read very much, but did not believe that Nature had given you so faithful a Memory, as that which you have just now been shewing. 'Tis a great Advantage after much reading to remember so happily as you do. But this Advantage wou'd be much more considerable, if Judgment directed the Memory, that is, if in remembring so many Thiugs, we were able, and really made a judicious Use of it. I knew before, a great part of what you have been reciting to me; but have very carefully avoided prepossessing myself to that degree, as to believe these Things true. I see by your shaking your Head, that you are not in Humour to yield, whatever is said to undeceive you. 'Tis the unfortunate Destiny of prejudic'd People, they will believe nothing said against their Prepossession, nor will they even vouchsafe to hear those of a Sentiment different from theirs. You accuse me of Libertinism, because I don't blindly give into your Opinion. No, Brother, I am not at all fond of passing for a Libertine, or daring Genius: I wou'd only convince you once, and bring you to acknowledge, that a Man of Sense and Reason shou'd not be too credulous, particularly on this Subject, in which there are so many Reasons to doubt, tho' but never so little influenc'd by sound Principles, and dispos'd to distinguish Truth from Falshood. If you will absolutely believe whatever is said in favour of Phantoms, Spectres, Ghosts, and strange Apparitions, of which so many Stories are forg'd, purely because they are printed; why don't you also believe all that hath been printed to prove that no Credit ought to be given to so many Opinions and Stories, without any knowledge of the Cause, that our Belief may be guided by Reason, and what Truth exacts of us? But as for you, you are so far from arming yourself with any such reasonable Precaution, that I have observ'd, that amongst the Stories and Opinions, of which you have particulariz'd, there are some, whose Authors, from whence you have cited them, don't own them to be Authentick, or admit 'em to be in the least true; but yet you catch up the Story to believe it, and

and the Opinion to follow it, without regarding the Sentiments of the Author who furnish'd you with it; so true 'tis, that you will not believe any thing but what falls in with your Prejudice. Alas! Brother, does your Reason serve you to no other end than to draw you into a Conduct so unreasonable? Do you acquire Knowledge also to act so blindly? I wou'd willingly attack what you offer'd in the first Place; that the Stars continually produce Spectres and Phantoms; but that Notion's so Extravagant, that I think it deserves no Answer to shew how Ridiculous 'tis. Farther, by reason 'twou'd require a large discussion to shew what are the Properties of those Stars, to which Astrologers ascribe so many Virtues, so much Power, and of which so much Noise is made, I chose rather to say nothing of it; for besides that, the Subject is not worth while; it seems to me by your Looks, that you are not of a Temper patient enough to hear me long.

I shall reduce my Thoughts to some Reflexions only on what you have been saying to me; pursuant to which, first of all 'twill not be easy to discover what Religion you are of; for, if you believe all that you have said to me, I find in you such a great mixture of I know not how many Religions, that I shou'd have reason to suspect that you have embrac'd them all, or that you really have none.

For Instance, if you take all your Stories for Truths, you are then persuaded that Souls become Material, which have had too great a fondness for their Bodies; you believe that Souls pass out of one Body into another, that they roul under ground like Moles, to join themselves I know not where, to Bodies to which they have taken an Affection. In these extravagant Opinions, there is no more mention made of God, than if there were not any such Being, so unworthy are they of his Wisdom and Power. It seems, by your Words, that these Souls absolutely dispose of themselves, without any Dependance, as tho' they had been the Principal of their own Creation, and were the Mistresses of their Existence.

Are you so unreasonable (I dare not say any thing worse) to imagine that Souls are of Glass, and that they have as many Eyes as *Argus*? Do you believe them Immortal? if you are of this Opinion, I am short, for it requires a whole Discourse to convince you throughly, that the infallible Consequence of believing that a Soul is Glass, is that it will then be subject to Death.

Farther, when you persuade yourself, as you say, that a Man may quit his Soul when he pleases; have you thoroughly examin'd how that can be? I defy you to comprehend it. 'Tis incomprehensible, as 'tis also very false. None but God can unite the Soul to the Body, nor can any but he separate it, in order to re-unite it. Try, Brother, endeavour to send your Soul somewhere Abroad, so that your Body fall inanimate to the ground; but God forbid that I shou'd seriously give you such Advice; for if you shou'd execute it, I shou'd lose you for ever, and in you a Brother which is very dear to me; and 'tis because you are so to me, that I daily grieve to see you yield yourself up a Prey to every thing that offers to seduce you.

Do you really, Brother, believe the Production of Souls by the Pulsations of the Heart? If so, God need only to have created a small Number of Men to have fill'd the whole Universe with Souls. There are whole Nations, say you, which think so. And to what shou'd we be reduc'd, if we were oblig'd to conform to so many extravagant Opinions of I know not how many Nations, who believe nothing but what certain People have persuaded them, without being themselves convinc'd, or who, if they really think so, act without Reason or Judgment.

See whither your Prejudice leads you, since it engages you to believe, even that Beasts return from the other World, as if they had a Soul like that of Man! The Story of the Viper, which you told, is a Proof that you are of that Opinion: And thus Cats, Dogs, Rats, Elephants and Pismires, may return to Earth to afflict Men; nothing is necessary but their being willing to do so, and instantly they take their Progress and arrive here. Ah! certainly if this was so, we should not want Ghosts.

How foolish is that Imagination also, when you depend to maintain the Existence of all these Phantoms and all these Spectres, of which so many Stories have been told you; when you depend I say, on what you have read, that the Souls of the Blessed lodge in Trees, probably you acknowledge no other Paradise than the Woods. Have you throughly considered it? I shall not much enlarge on this Head; but intreat you to consider the Principles of your Religion to set you right. How many Follies are there that wou'd be rejected with Indignation, if Men did not deviate from those Principles? Your Story of the Lover which promis'd his Mistress to return to her in the shape of a Snake; and which accordingly

dingly came in that ridiculous Form, if we will believe you; this Story, I own to you, excites my Pity to the last degree: what did I say? it strikes me with Horror! so directly contrary is it to what our Religion teaches us. How! because a rash Fool promises a Woman, of whom he is foolishly fond, to return to her after his Death in a Shape by him design'd, shall he be permitted really to accomplish that Promise! Tell me pray (and remember well the Question, with regard to several other Stories like this;) tell me, I pray, Was it after this Man left this World, that he had leave to return, when and how he pleas'd? where do we find that God has engag'd to give Permission to those who shall make these extravagant Promises, to perform them whenever they shall think fit, for the Satisfaction of themselves and their Mistresses? Really, I cannot help calling those Impious, who have such a strange Opinion. An effeminate Fop in Raillery, tells a Woman that he Loves her to Distraction, and that if he dies before her, he will appear to her in the shape of a Turkey-Cock, for Instance, (the Metamorphose into a Turkey Cock not being more difficult than into a Snake) shall he then, as soon as he is in the other World, be at liberty to transform himself into a Turkey-Cock, and strutting about his Mistress, continue his Amours? or if he has not this leave to do it himself, shall God perform this Change for him, on purpose to shew Women how just Lovers are to their Promises, and to animate 'em also to set a great Value on their Words? I term such an Opinion Horrid, Execrable, Sacrilegious, Impious and Blasphemous. Weigh it well, my Brother, and you will discern how injurious it is to the Wisdom of the Sovereign of all Beings. If you did not lose sight of that Divine Wisdom, how many Errors wou'd you reject with horror and indignation, of which you have been hitherto the Sport and Bubble!

'Tis true, you have cited a great many Stories which are Approv'd, Priviledg'd and Printed; but saving the Respect which I'm willing to acknowledge that I owe to all these Reasons, which, you pretend, prove them, I assure you, that amongst these Stories, there are some which I have observ'd to be so ridiculous, and so contrary to good Sence, that even tho' their Authors, to give them Credit, shou'd bring Proofs which shou'd seem to me Invincible, I shou'd not yet cease to doubt the Truth of 'em; but shou'd believe that they had either suffer'd themselves to be impos'd on, or design'd to deceive me. Make a through Reflexion on this Alternative,

'twill be of great uſe to ſet you on your Guard, againſt whatever preſents to engage your Credulity.

Your Story of the Spectacles tranſported by a Ghoſt into the Garden, is very well to make me laugh; but not to affront the Book from whence you had it, I ſhall give no more Credit to it, than the Knight which plays very agreeable Parts in that Romanee. How can I perſuade myſelf, that Souls which are in Paradiſe, in Hell, or in Purgatory, can get out, either by their own Power, or by the Permiſſion of God, purely to come hither to play a parcel of wanton childiſh Tricks, in truth very fit for Lacqueys and School-Boys; (*a*) but which don't appear to me poſſible to be practis'd by Souls, either who enjoy in Heaven the utmoſt Felicity, or being the Objects of God's Vengeance, ſuffer in the Priſons (*b*) where they are ſhut up in inconceiveable Torments. This is what is call'd Reaſoning, my Brother, and I defy any Perſon whatſoever to be able to ſuſtain by ſuch Arguments, I know not how many miſtaken and impertinent ill-invented Stories, which fill up thoſe Books which you believe Infallible, and of which their Authors were not perhaps ſo Credulous as you, whom they are willing to make believe their Relations. 'Tis with Books as with Converſation: How many People recount in Company extraordinary Facts, ſolely becauſe they know 'em apt to divert the Hearers! How many Writers are there which ſend to the Preſs Fables, which they give out for Truths; becauſe they know that nothing more pleaſes a vaſt many Readers, than what looks like wonderful and prodigious! They are leſs concern'd to conform to Truth, than to the Taſte of thoſe into whoſe Hands they expect to fall. But yet, *ſay you*, what they ſay is approv'd, therefore 'tis true; an excellent Concluſion! *Æſop*'s Fables, *Homer*'s *Ilias* and *Odyſſea*, *Virgil*'s *Æneis*, the Tales of *Fairies*, and a prodigious Number of Amorous Tales, and new invented *Anecdotes*, are printed; and that with Approbation; therefore all theſe Books ſay is true. I don't think that your Prevention is grown to ſuch an Exceſs, as to admit this Conſequence to be ſo true, as that there is nothing to be offer'd againſt it.

Mon-

(*a*) Theſe Gentlemen the Spirits are generally very rude, and one wou'd ſay, that they come into the World for no other reaſon than to play Foot-boys Tricks. *Chevalier D' H - - -.*

(*b*) *Non eſt qui agnitus ſit reverſus ab inferis.* Sag

Facilis deſcenſus averni,
Sed revocare gradum, ſuperaſque evadere ad auras
Hoc opus, hic labor eſt. Virg. *l.* 4. *Æn.*

(*a*) We

Monsieur *Oufle* then arose, as tho' he came out of an Extasy, and exclaiming as tho' he had been throughly touch'd with what he heard, saith, "Ah! Brother, you have charm'd "me by what you have been saying, go on, I intreat you, "and depend on't that we shall be pleas'd with one ano-"ther". He then claps down in his Elbow-Chair, turns his Head another way, and shuts his Eyes, as tho' he resolv'd to avoid all Distracting Objects, in order to hearken with the greater Attention to what shou'd be said. *Noncrede* persuading himself that he was mov'd, and very well dispos'd to give him a favourable Hearing, went on, as we shall see in the next Chapter.

CHAP. XV.

A Continuation of Noncrede's *Discourse of Apparitions.*

WHilst Monsieur *Oufle* seem'd the most attentive in the World, to hear what his Brother wou'd say to him; *Noncrede* to take hold of this pretended favourable Opportunity, made use of all Means that he thought most proper to clear his Mind of so many Follies as possess'd it, and went on in the following Words.

I'm ravish'd, my dear Brother, to see you at last begin to acknowledge your Errors, or be so Complaisant at least as to hear those who endeavour to draw you out of them, and shew Confidence enough in me, to believe that I speak sincerely, and that I know enough to guide you to distinguish Truth from Falshood.

I have frequently consider'd the possibility of the Soul of a Dead Man appearing to the Living, and frankly own that I never cou'd comprehend it; and you will very much oblige me in informing me, if you have a better Notion of it than I can conceive. My Arguments are, That when a Soul appears, as 'tis frequently said it does, how does it come to appear? What is it that produces that Shape which it assumes? For there must undeniably be some Cause which produces this wonderful Operation. 'Tis certain, according to the Stories told us, that the Souls which appear, strike the Eyes by

by their Appearance; the Ears by the Noiſes which they make, and the Words which they utter. To aſſert that the Soul renders itſelf Audible, and is of itſelf Viſible, is a Miſtake, ſince being a pure Spirit, 'tis not liable to the Perception of our Sences. It muſt then neceſſarily be the Dead Body formerly animated, which appears. But that is not true; for, beſides that, that which appears is not ſo Subſtantial as the Body, that very Body remains in the Grave, and perhaps has been ſeveral Years turn'd to Corruption. If it be alledg'd, that the Soul forms the reſemblance of a Body of Air, whence is it, that when united to the real Body, it has not the ſame Power as after its Separation from it? for, do what we will, our Souls will never produce Aerial Bodies; at leaſt, I believe mine will never be able to do it, and I very much doubt your Hiſtorians having more Power than I, to that end. This has always puzzled me, when People talk'd to me of Phantoms, Spectres and Ghoſts. Perhaps the fault lies in my Ignorance; but I am not to blame, 'tis not a groſs Ignorance, ſince I am not unwilling to be better inform'd in order to get out of it; and till ſuch Information comes, I think I may with a ſafe Conſcience forbear blindly running into a Belief of all that is ſaid to me on this Subject.

I can ſcarce heartily believe, that there are Souls which continually wander hither and thither; and that, as a puniſhment, as 'tis ſaid, for their not having paid ſome Debts, not having perform'd ſome Promiſes, or having done ſome Miſchief whilſt they inhabited the Bodies which they have quitted. For, ſay I, ſometimes to myſelf, to what end can theſe Vagabond Rovings tend? Are theſe Debts thereby the better diſcharg'd? Are theſe Promiſes the better perform'd? Are theſe Injuries the better repair'd, by their wandring to all Parts like diſtracted Wretches, which know not whither to go? Beſides, from whence do they come? Is it from Paradiſe? they are certainly there in ſuch a happy Condition that they are not inclin'd to leave that Place, to come hither, to diſturb and torment others. Is it from Hell? whatever eſcapes they make, if they have liberty to make any, all theſe Sallies cannot, according to our Principles, afford them any Eaſe. Is it from Purgatory? let any Body ſhew me then that there are poſitive and inconteſtable Revelations, which teach that God has either promis'd to give, or that he really does give this Liberty. I farther conſider, why theſe Souls are reduc'd to this wandring Condition for no other reaſon

than

than for injuring those of their own Species, whilst they have committed so many other Crimes directly against their God, as Pride, Presumption, Blasphemy, Murmuring against Providence, &c. Thus you see that these are Arguments from which may be drawn important Consequences, if we will but allow ourselves time enough to give them their due extent.

Nor can I yet determine to admit for Truth the Assertion of some, that Devils disturb Men by Apparitions; for this Conduct seems to me contrary to their Malignant Nature, since by terrifying them, they cannot expect any thing else than to excite those whom they have thus affrighted, to repent of their past Sins, and to resolve never more to commit the like. The Devils don't seem to me to be inclin'd to such Charitable Intentions. But 'tis yet certain, that no Atheist, no Libertine, how resolute soever, but wou'd be dispos'd to change his Opinion and Conduct of Life, if once he saw an Apparition, of which he had no reason to doubt.

Another thing which yet perplexes me is, that supposing there are Apparitions, how to be satisfy'd that there is no Fraud in what appears; that is, to distinguish perfectly the good from evil Spirits; to discern whether these Apparitions are not the effects of Dexterity, Artifice and Deceit of Men.

(*a*) And hence there is always reason to doubt of 'em, and consequently to avoid being too easy and credulous on that Subject. You see that I am very brief, and that if I shou'd never so little enlarge, I shou'd have a fair opportunity to offer many Particulars, which wou'd help to rid you of your erroneous Opinion. I hope, that by the serious Reflexions which yourself willl make, you will supply my Brevity. I shorten each Article, to leave you the more room to make found

(*a*) We may learn from St *Athanasius*, what were the Sentiments of his Age concerning Souls separated from Bodies by Death. In his Thirty Second Question, Whether Souls after their Separa ion know what passes amongst Men, as the Angels do? To which he answers in the Affirmative, at least so far as it regards the Souls of Saints, but not those of Sinners; for the continual Torments which they endure, keeps 'em in such full Employment, as not to leave 'em leisure to think of any thing else His Thirty Third Question is, What is the occupation of Souls dislodg'd from their Bodies? *Answer*, The Soul separated from the Body is incapable of doing any thing, Good or Evil. Notwithstanding which, he says a little farther, That the Souls of Saints animated by the Holy Ghost Praise and Bless God in the Land of the Living He affirms in the Thirty Fifth Question, That after Death, Souls never return hither to bring News of the State of the Dead, which might make room for several Delusions, because the Evil Spirits might feign themselves the Souls of the Dead, which appear to discover something to the Living.

found and judicious Deductions from them. For Instance, what follows will furnish you with an opportunity.

How many Stories are there of pretended Ghosts, which are really nothing else but the Artifices made use of by some Fellow to facilitate the Enjoyment of his Amours; or of a Serving-Man, the more easily to drink up the Wine in his Master's Cellar? (*b*) or else of a Farmer resolv'd to take all possible Measures to render himself sole Possessor and Inhabitant of a convenient House, because he thrives very well in it? (*c*) And on the other side, meets with few People of sufficient

(*b*) Besides what I have said of Graves and Gibbets, (says *Le Loyer*, p 173.) lewd Rakes hold their Sabbaths and play their Pranks, and they don't stop there, but their Assurance carries 'em much farther, even to People's Houses to drink out the Wine and carry on their Amorous Intrigues, in order to which, they are not afraid to act the Parts of Spirits, whence the old *French* Proverb,

Where good Wine and young Wenches are,
Roguish Sprites are sure to repair.

(*c*) *Ardivilliers* is a very fine Estate in *Picardy*, one of the most considerable Provinces in *France*, situate around *Breteuil*. There appear'd a Spirit, and this Master Hobgoblin made a terrible Noise. During the whole Night, were seen such flames, that the Mansion-House seem'd all in a Fire, and horrible Howlings were heard, but this only happen'd at a certain time of the Year, about *All Saints* Day. No Body dar'd live there besides the Farmer with whom this Spirit was Familiar. If any unhappy Passenger lay there one Night, he was so soundly beaten, that he carry'd the Marks on his Skin for Six Months after. Thus far fo the Mansion-House; but the Peasants all about saw much more, for sometimes one of them saw at a distance a dozen Spirits hovering in the Air over the Mansion-House; they were all of Fire, and danc'd a Country-Dance: Another saw in a Meadow, I know not how many Presidents and Counsellors in Scarlet Robes, who doubtless were also all of Fire. There they sate, and pass'd Sentence of Death on a Gentleman of that Country, who had been Beheaded above one hundred Years past. Another met, in the Night, a Gentleman related to the President, who walk'd with a neighbouring Gentleman's Wife, whom he nam'd. You may if you please observe, that this Relation and this Lady are yet alive. He added that she yielded to his Addresses, and that then she and her Lover vanish'd. So several others saw, or at least heard Wonders told of the Castle of *Ardivilliers*. This Farce lasted above four or five Years, to the great Prejudice of the President, who was oblig'd to let that Estate to a Farmer at a very low Rate. But at last he resolv'd to put an end to these Apparitions being persuaded by several Circumstances, that the whole was a design'd Trick of some Person. He then went to his Estate at *Alhollandtide*, lay in his Castle or Mansion-House, caus'd to be with him in his Chamber, two Gentlemen his Friends, fully resolv'd at the first Noise, or first Apparition to fire their Pistols on the Spirits. But the Spirits, who know every thing, probably knew of these Preparations, wherefore not one of 'em appear'd. They were afraid of the President, whom they knew to be better arm'd both with Strength and Subtilty than themselves. They then contented themselves with drawing a few Chains in the Chamber over his; at the Noise of which the Farmers Wife and Children came to their Landlord's Assistance, and flung themselves at his Knees to hinder his going up into that Chamber. " Ah! Sir, " *cry'd they*, what is Humane Strength " against the Inhabitants of the other " World!

sufficient penetration to discover his Cheats, or Courage enough to undertake it, when there appears some Danger in the Attempt. Another reason also which makes me distrust the Truth of Apparitions, is, that frequently, either thro' the Fault of our Sight, or by a certain situation of the Objects, we believe we see that which really is not so. Does it not happen sometimes, that by a certain Motion of our Eyes, Objects appear to us otherwise than they seem to us, when without this Motion? There are also some who affirm, that certain Representations which they see in the Air, and in the Clouds, are nothing but reverberations of Things which

" World? Monsieur *de Fecaucour*, before you, once resolv'd on the same " intended Enterprize, but return'd " with his Arm dislocated Monsieur " *de Varselles* also intended to shew " his Courage, but was severely " crush'd under several Trusses of " Hay, and was the next Day taken " very sick" In short, they alledg'd so many such-like Examples to the President, that his Friends wou'd not suffer him to expose himself to what the Spirit might do in its Defence, but undertook the Affair themselves without him They both went up to this vast large Room where the Noise was, provided with a Pistol in one Hand, and a Candle in the other They saw nothing at first but a thick Smoak which some Flames redoubled, by rising by Intervals: They waited a moment, till it clear'd up. The Spirit confusedly discover'd itself in the middle. It was in black Pantaloons, and cutting of Capers, whilst another mixture of Flames and Smoak once more depriv'd 'em of the sight of it; it had Horns and a long Tail, in short, 'twas a frightful Object. One of the two Gentlemen found his Courage a little cool'd at this Sight: *There is somewhat there supernatural*, said he to the other, *let's withdraw* But the other more bold, did not retire: *No, no*, answer'd he, *this Smoak stinks of Gunpowder, and there is nothing extraordinary in it; the Spirit himself has learnt but half his Trade, in not having yet put out our Candles*. At these Words he advanc'd forwards, pursu'd the Spectre, pitch'd on that to Fire at, as he accordingly did, and hit it; but was perfectly astonish'd, that instead of falling, the Phantom turn'd upon him, and fix'd himself before him; when even he also began to be somewhat affrighted: But yet recollecting himself, being persuaded that it cou'd not be a Spirit; and remembring that the Spectre dar'd not stay, and avoided being seiz'd, he resolv'd to catch it, to see whether 'twas palpable, or whether 'twou'd dissolve in his Hands. The Spirit being too hard press'd, went out of the Chamber, and down a small pair of Back-stairs in a Turret. The Gentleman follow'd it, keeping it still in sight, across the Yards and Gardens, turning as the Spectre did; so that at last the Phantom finding a Barn open threw himself into it, and finding himself shut up, chose rather to disappear, than suffer himself to be taken It vanish'd against the very Wall, where the Gentleman thought to seize him, and left him consequently in a great Confusion. Having thus seen it vanish, he call'd People to his Assistance, and got some necessary Utensils to stick into the Straw, where the Spectre seem'd to have vanish'd; he discover'd that there was a Trap-door, which shut with a Bolt, after having past which, he descended into the Cave, and found the Pantaloon and the Mattras which hindred him from hurting himself, and receiv'd him softly at his descent, when he threw himself in Head foremost. He made him come out; what rendred the Spirit Proof against a Pistol bullet was a Buffle's Hide fitted for his whole Body. The Spark confess'd all his Tricks, and got off by paying to his Landlord the residue of the Five Years Rent, to make up the Price

which are on the Earth. (*d*). In ſhort, 'tis agreed by all, that our Senſes often prove Deceivers; wherefore it becomes our Prudence to diſtruſt 'em. I dare not venture to conjecture with ſome Philoſophers, that the Air of itſelf (*e*) produces thoſe thundring Voices which ſeem to be utter'd by Phantoms; but I'm very apt to believe, that what's call'd a Spectre is frequently produc'd by very Natural Apparitions, without Souls or Spirits having any part in it; what inclines me to this Opinion, is, Experiments which have been made of certain material Subſtances, reduc'd to Aſhes, which have reaſſum'd their priſtine Figure, when their Aſhes have been ſet in Motion by a Heat proportion'd to the deſign'd Trials: Several curious Men affirm to have been witneſs of theſe Performances, and that they have try'd them themſelves. (*f*). If ſo, 'tis

Price the Farm went at before theſe Apparitions. *The Falſe* Clelia, *pag* 253, *&c.*

(*d*) *Ariſtotle* ſays, that thoſe who obliquely and tranſiently look on the Sun Beams, think at firſt that the Objects which appear to them ſeem Bright, then Red, afterwards Violet-colour, and then Black and Dark. *Le Loyer* p 88

Pomponatius ſays, that thoſe who have a very quick ſubtil Sight ſee in the Sun and Moon, the Images of Things here below.

Cardan ſays, lib 2. *Contrad. Medic.* That at *Milan*, the People thought they ſaw an Angel in the Clouds, and whilſt every Body was aſtoniſh'd at it, a Lawyer obſerv'd, that this Spectre was nothing but the repreſentation in the Clouds, of an Angel which was on the top of St. *Gothard*'s Steeple.

Some have thought, that all the Figures which we ſee in the Clouds are nothing but the Images of what is here below; whence they affirm, that the Armies which have frequently been ſeen in the Air, were the Rays of the Armies which were on ſome part of the Earth. *Gaffarel*, p. 520.

If *Ariſtotle* had not inform'd us, that the Image which inſeparably follow'd a certain Man in the Air, and which he cou'd not get rid of, was natural, ſhou'd we not have ſaid that 'twas one of thoſe Spirits which are call'd Familiars, or ſome Dæmon which had aſſum'd this Man's Shape? and yet 'twas the ſole Effect of his weak Sight, which not being able to penetrate to the middle of the Air, his Rays reverberated as in a Mirrour, in which it appear'd ſo to him when his Eyes were open. *Id.* 3 7. *Delrio*, p. 274.

(*e*) The *Epicureans* ſay, that Voices are Properties of the Air; that they are engendred by it, as the Flux and Reflux by the Sea, *&c. Le Loyer*, pag 19.

(*f*) Monſieur *Duchene, Sieur de la Duchene Violette*, an able Chirurgeon, affirms (*Hermeti Med.* cap. 23) to have ſeen a Learned *Poliſh* Phyſician of *Cracovia*, who kept in Viols the Aſhes of almoſt all Plants, of which he cou'd get any Knowledge; and that when any Perſon, out of curioſity deſir'd to ſee a Roſe in his Viol, he took that in which were preſerv'd the Aſhes of the Roſe-Tree, and placing it over a lighted Candle, after its having been a little influenc'd by the Heat, the Aſhes began to move; then riſing and diſperſing themſelves in the Viol, there ſeem'd to appear a ſort of ſmall dark Cloud, which dividing itſelf into ſeveral Parts, came at laſt to repreſent a Roſe, ſo beautiful, freſh and perfect, that one wou'd have thought it equally palpable and odoriferous, with that produc'd by the Roſe-Tree.

Whence, tho' Bodies ripen and rot, 'tis plain,
Fair Figures ſtill in their Aſhes remain.

From this we may draw this Conſequence, that the Ghoſts of the Dead, which we frequently ſee appear in Church-

'tis needless to make Souls come from the other World to produce these Apparitions, since Spectres may be form'd as naturally as Exhalations, from whence proceed so many Meteors, which we don't admire, because they have nothing supernatural.

I cou'd also, Brother, assure you, that there are a vast many Apparitions, which are nothing but the Effects of an Imagination deprav'd, either by Diseases, by a guilty and uneasy Conscience, or Fears, by an adust Melancholy, by Excesses of Wine or other Debauches, or by some Distraction of the Brain; of which you must have read several Instances. (*g*) There are more than you think which have these

Church-yards, are Natural, being the Forms of the Bodies Interr'd there, or their exterior Shapes, not their Souls, or Phantoms form'd by Devils, as several have believ'd. ——— These Ghosts and Figures of Bodies being incited and rais'd, partly by an Internal Heat, either of the Body, or Earth, or by some External Warmth, as that of the Sun, or from the pressure of those yet alive, (as after a Battle) or from the Noise and Heat of the Cannon which heats the Air. *Gaffarel*, p. 10 12.

'Tis affirm'd, that after reducing a Sparrow to Ashes, and having extracted its Salt, *&c.* that begins to stir, and disposes itself to such manner as to represent a Sparrow. The Royal Society of *England* hope to proceed to this Experiment on Men *Dissert. on the Adventure at St* Maur. *p.* 51.

(*g*) *Aristotle* mentions a distracted Wretch, who stay'd a whole Day at the Theatre where the Plays were acted, tho' there was no Body there; yet clapp'd his Hands and laugh'd, as if he had been the Spectator of a very diverting Comedy. *Le Loyer*, p. 98

Philsander, a *Rhodian*, seeing his Ghost, thought it his Soul separated from his Body. *De Lancre*, p. 282.

Suetonius says, (in *Othone*, c. 7) that *Galba*, after his Death, pursu'd his Murtherer *Otho*, tore him out of his Bed, affrighten'd, and did him a thousand Mischiefs. 'Twas perhaps his Conscience that tormented him.

We read in *Bebelius*, l. 3. *facetiarum*, That there was, at *Basil*, a Copper smith, who for his Crimes was condemn'd to be hang'd, which Sentence was accordingly executed, and afterwards his Corps was hung on a Gibbet (to continue there) near the City. Some days after his Execution, a certain Man, wholly Ignorant of all this, being in the Night-time going to the Market in the City, and fearing that 'twould be long before the Gates were open'd, rested himself under a Tree, near the Gibbet. Some time after, some others also going to the Market, and being near the Gibbet where the Criminal hung, call'd out to him in Raillery, to ask him whether he would go with them to Market? On which, the Man under the Tree, thinking they spake to him, and being very glad of Company, said to 'em, *Stay for me, and I'll go with you.* They believing 'twas the hang'd Malefactor which spake to them, were so affrighted, that they ran away as fast as they were able.

Fear and Terror deprive a Man of his Judgment, disturb the Brain, and so fill his Imagination with all sorts of Idea's, that he thinks he sees and hears what he does not. *World Bewitch'd*, 4. 13.

Those who have drank too much Wine, imagine they see Mountains walk, Trees fall foul on one another, the Heavens turn round, and, as *Juvenal* says, that there are two Candles lighted on the Table, tho' there be but one. *Et geminis exurgit mensa Lucernis.*

In *Agrygentum* in *Sicily*, was a House call'd *Galero*, according to *Timæus* and *Athenæus*. l. 2. *Deiphos.* by reason that the young Drunken Fellows being in this House, imagining they were in a Gally, and toss'd by a Storm, threw all their Moveables out of the Window, to lighten the imaginary Gally.

The

these sorts of Weaknesses; wherefore the wisest Men, those who are not inclin'd to suffer themselves to be led by their Imagination, are persuaded that there are many Apparitions which they are not oblig'd to believe.

'Tis also certain that Education does not a little contribute, to make People believe Spectres and Phantoms: the Nurses, Grand-Mothers, and those who tend Children, so frequently talk of them to 'em, (h) to affrighten 'em, to quiet them when they cry, or to engage 'em to return to their Duty, when they stray from it; that these first Impressions, to the utmost Degree dispose them, to swallow the like Tales, whenever they occur in the Course of their Lives. And when a Man is known to be very credulous with regard to them, he can never miss of meeting with People, who will endeavour to take Advantage of his Credulity, if they have Reason to expect any Gain by it: and even if there shou'd not be any real Advantage which flatter'd their Interest, there are some Men, who make it their Divertisement to affright others with Sup-

The Baron of *Herberstein* Ambassador from the Emperor *Charles* the V to *Basil* Grand Duke of *Muscovy*, tells us that at the River which goes to *Novogrod* are heard Noises which terribly distract the Minds of the Inhabitants. *Le Loyer. p.* 332.

In the Time of *Lisymachus*, *Alexander*'s Successor, a l the *Abderites*, Men, Women and Children, fell into such a Frenzy, that they did nothing but sing the Tragical Verses of *Euripides*, what occasion'd this was the part of *Andromeda* being perfectly well acted, by the Famous Player *Archelaus*, in the Heat of Summer. *Id.* 93.

Thierry King of the *Goths*, thought he saw in the Head of a Fish, the frightful Face of *Symmachus* (a Roman which he had kill d) knitting his Brows, biting his Lips with Rage, and looking on him with the Face of an Enemy, *Id p.* 116.

We read in the Italian Letters of *Paul Jovio* to *Jerome Anglaria*, that *Picus* of *Mirandula* believ d that Conjurers came into his Chamber through the Key-hole of the Door to suck his Daughter's Blood under the Fingers, whence she fell ill.

We read in *Rodrigo Sanchez*, *Histor. Hispan part.* 4. that *Peter* of *Castile*, a cruel Tyrant, fancy d the Girdle which *Blanche* his Consort had given him to be turn'd into a Serpent.

Thrasylas imagin'd, that all the Ships which put into Port *Pyraus* at *Athens* belong to him. He was cur'd of this this Folly, at which he was much concern'd. *Le Loyer p.* 116

Gallen in his Tract *De Symptomatum differentiis*, tells the Story of *Theophilus* a Physitian his Contemporary, who during his Fever and Distemper, tho' he knew every body, was so delirious, that he firmly believ'd that a parcel of Musicians playing on Flutes and blowing of Horns, fill'd the part of his Chamber next the Bed, and that the Noise continually sounded in his Ears, some of them sitting, and others standing, and he continually cried out to have them turn'd away.

(h) *Acco* and *Alphito*, monstrous Women, with whose Names Nurses kept Children from crying or going abroad. *Le Loyer* 41.

Nurses to affrighten Children, talk to them of *Acco*, *Alphito* and *Mormo*. I take these Names to come from some horrible Parts or Characters in Tragedies or Comedies. *Delrio*. 290

Mormo or *Baboue*, (*i. e.* a Baboon) whence is deriv'd *Marmot*, which signifies the same Thing, was a Bugbear to Children, mention'd by *Theocritus*.

(k) The

Suppositicious Spectres. I know several Instances of this in our Times; and we also find in Antiquity, that several young Men attempted to affrighten a famous Philosopher by a false Apparition, but much miss'd of their promis'd Diversion in this Design; for he so much despis'd this Mimickry, that he did not vouchsafe once to interrupt his reading, even at the Moment they were endeavouring to disturb him. (*i*) There wou'd not be so many Stories if Men wou'd imitate his Conduct. But how can men avoid disturbing themselves, at amazing Facts which they cannot comprehend, since they are also affrighted by certain Spectres, tho' they know them to be no otherwise terrible than in appearance, and that there is no reality in them? *Dion* gives us an evident Proof of this, in his Relation of the Entertainment, which may indeed be term'd, terrible, which *Domitian* gave (*k*) to the Roman Senators and Knights. I will not recite the Story to you, since you may, if desirous to know it, read it your self in that Historian.

Noncrede here desisted for some Time, to expect some Answer

(*i*) The young People of *Abdera*, knowing that *Democritus* was shut up in a Sepulchre distant from the City, to pursue his Philosophical Studies, dress themselves up like Spirits and Dæmons in black Robes and hideous Masques, resembling the Dead, encompass'd and danc'd around him. The Constancy of this Philosopher was such says *Lucian*, that during the whole Time he never turn'd his Eyes from his Book.

(*k*) *Dion* in his Life of the Emperor *Domitian* tells this Story thus. After his Victory over the *Walachians*, which were the antient *Getæ*, *Domitian* amongst other Marks of rejoycing on that Account, feasted all his Subjects, as well the Noblesse as the Commonalty; but more especially the Senators and Roman Knights, whom he entertain'd in the following Manner. He caus'd for this Purpose a House to be prepar'd, painted black without and within. The Pavement was black, the Roof, the Walls, the Floor, the Wainscotting all of the same Colour. In the banqueting Room were several empty Seats. He made them all come in, without allowing any of their Domesticks to follow em: being enter'd, he made them sit down, and plac'd next each of them a little Square Pillar erected in a Form of a Tomb, on was written the respective Persons Name. Over this Pillar was hung a Lamp as was customary in Sepulchres. After this came in a parcel of young Pages stark naked, black'd and stain'd all over with Ink, resembling *Mones* and Images skipping around the Senators and Knights, which put them in a terrible Fright. After having caper'd about 'em, they sat at their Feet, whilst all the Ceremonies requisite to Funeral Obsequies, were perform'd. Which done, on black Dishes, were brought in black Meats of various Sorts, and presented to the Guests, every one of which believ'd that their own Throats were to be cut. During this whole Time there was a profound Silence, and *Domitian* to entertain them, talk'd of nothing but Death, Murthers and Slaughters. The Feast being ended, he caus'd em to be conducted home by unknown Persons; and scarce were they got thither before they were sent for again by the Emperor (a fresh Fright) but 'twas to them a silver Piller, or some Plate which had been made use of before them, and to each of them, one of those Pages which had acted the Devil, but clean wash'd and well dress'd.

ſwer from Monſieur *Ouſle*, but was very much diſappointed in his Expectation, for his pretended attentive Auditor ſlept the whole time his Brother was ſpeaking. At laſt he awak'd in ſurprize, and on *Noncrede*'s upbraiding him with ſleeping, this ſimple Man very quietly ſaid to him, "Brother you have no Reaſon to complain "ſince I have been ſtrictly juſt to the promiſe which I made you, "that we ſhould be pleas'd with each other, you ought to be ſo "with me, ſince I have not interrupted you one moment; and I "am ſo with you, for having ſet me into ſuch a ſound agreeable "Sleep, by your fine Diſcourſe, that I ſhou'd have yet ſlept on, "if you had but continu'd talking." Poor *Noncrede* was the more mortify'd by this Raillery, becauſe, far from having been heard, he did not doubt on the contrary, but all that he had ſaid produc'd on the mind of his Brother ſuch an Effect as he wiſh'd for. He departed immediately ſo uneaſy and angry, that he did not think fit to ſtay longer, for fear the Paſſion in which he was, might have rais'd in him ſome exceſs, which perhaps he cou'd not have maſter'd.

CHAP. XVI.

In which is treated of weak, ignorant, too credulous Minds and Slaves to Prejudice; and how eaſy 'tis to deceive them.

BEfore I proceed farther, and continue the Series of the Relation of what happen'd farther to Monſieur *Ouſle*, with Regard to Spectres, Phantoms, Ghoſts, and whatever elſe looks like an Apparition; I deſign to employ this Chapter to treat ſuccinctly of thoſe Perſons like him who have weak Minds, are ignorant, or Slaves to Prepoſſeſſion, or are too eaſily credulous; and to ſhew at the ſame time, with what Facility, they fall into the Snares laid for them by thoſe who deſign to ſeduce 'em. Perhaps thoſe Readers which ſhall find their Pourtraits here, may hence be induc'd to be more careful of themſelves, and be more on their Guard againſt thoſe Tricks made uſe of to ſurpriſe 'em.

A weak Mind is timorous and fearful, yields even to the leaſt violent Efforts, and deſigning Men on the feebleſt Attempts they make on it, do what they pleaſe with it. It cannot reſiſt, becauſe Strength is requiſite to Reſiſtance. Hence 'tis that its firſt Impreſſions are ſo tenacious, and keep it ſo low, that it has not Vigour enough to efface 'em, in order to make way for ſecond Idea's; but it can believe nothing which it did not at firſt. When 'tis once vanquiſh'd it never riſes again, 'tis conquer'd for ever. Thus we have, and ſhall more clearly ſee hereafter, that Monſieur *Ouſle* having in his firſt reading, believ'd all that he met with

in

in Books in Favour of ſuperſtitious Practices, 'twas impoſſible for him to change his Opinion, nor had he even the Courage to hear thoſe who endeavour'd to inſpire him with any other Notion. We ſee daily Examples of a Conduct of a Piece with his, and we are alſo continually attack'd and beſieg'd by I know not how many falſe Stories, ridiculous Opinions, and popular Errors, ſpread thro' the World; for theſe Stories, Opinions and Errors, having taken the firſt Poſſeſſion of a great many weak Minds, they, by a ſort of Contagion, have communicated 'em to others; ſo that deriving the Strength and Extent of their Eſtabliſhment, from the weakneſs and vaſt number of thoſe which embrace 'em, Truth ſcarce finds Room to diſcover it ſelf. For nothing is more rare, than a truly vigorous Mind, and a Judgment ſolid enough, to avoid being carry'd away by the Multitude; to remain unſhaken againſt human Reſpect and Veneration, againſt the Boldneſs and Petulancy of thoſe who aſſert impudent Lyes; and that becauſe to attain this Conſtancy of Mind, a competent Share of Knowledge is requiſite,to be able perfectly to diſtinguiſh Falſhood from Truth; and Reſolution enough to defend without any ſneaking Compliance, Truth againſt Falſhood. This is what we dont meet with in a weak Mind, and this is the Cauſe why we are not to ſet any value on what it thinks, on what it judges, and on what it decides. Let us then endeavour when we converſe with any one,to diſcover the Character of his Mind, and if we find this weakneſs there,let us not yield to what he ſays, any farther than Evidence proves,that we have Reaſon to ſubmit to it. Tis one of the moſt judicious Precautions, that we dont run our ſelves into Danger of abandoning the Intereſts of Truth; a Danger to which we ſhou'd expoſe our ſelves if we ſhould eaſily believe what weak People ſay to us. To diſcover Truth effectually,more Knowledge is neceſſary than they have acquir'd, and more Application than they are able to beſtow.

The Ignorant are alſo very naturally diſpos'd, to ſwallow erroneous Notions, and hand them to others; to influence them to which, nothing is neceſſary, but the Meaſures us'd to gain weak Minds; which are to be ſure to be firſt, to talk impudently, thunder out hard Words which they dont underſtand, inculcate to 'em Subjects of Admiration; ſpeak much and long to 'em. They then become ſo ſtupified with what has been ſaid to 'em, and ſo little capable of thinking to the contrary,by Reaſon their Knowledge is very ſhallow,that having nothing to object againſt what is ſuggeſted to them, they run head-long into a Belief of whatever deſigning Men dare to advance, how extravagant ſoever it may be,and even value themſelves on it; becauſe they flatter themſelves they have not yielded without a thorough Knowledge of the Reaſon; which knowledge of the Reaſon is yet nothing elſe,than the Noiſe made by tricking Knaves in their Ears, and the Pains they have taken to hearken to it.Don't we daily ſee

Women, and even Men, (for to do Justice, very many of them are ignorant) Dont we, see I say Men and Women, who are never better convinc'd by the Preachers Words, than when they are pronounc'd with Vehemence, when he speaks very loud, makes a great Noise, and tears his Surplice, lustily thumps the Pulpit, and his Face is enflam'd with Rage, and cover'd with Sweat. Ah! how excellently that Man preaches! cry the ignorant Croud; but if he does nothing but make a Noise, wise Men will content themselves with saying that he is a very loud Preacher. How hard is it to convey Truth, to Minds enslav'd to Prejudice, at least if they have not been at first happily prepossess'd in its Favour! But if they have stray'd from it, 'tis in vain, that any solid Arguments are offer'd to persuade 'em to embrace and follow it: they'l never allow any thing to be Truth, besides those Notions which first impress'd on them. Our Monsieur *Oufle* began with giving Credit to I know not how many Fables which he hug'd as very true Storys; and thus prepossess'd by these Tales, was Proof against any thing that cou'd be said to convince him of his Error. His Resolution is form'd, and his Prevention is stronger to defend him in it, than Reason to prevail on him to abandon it. Prejudice is always obstinate, there is no gaining on't, any otherwise, than by flattering, and avoiding to contradict it.

As for those who are too credulous, I have not much to say, after having treated as I have done, of weak and ignorant Minds, as also of those enslav'd to Prejudice. All which are equally with them susceptible of Errors, ready to be deceiv'd, and capable of deceiving others, if they will give into their Notions.

Grant we then, that considering so much Weakness, Ignorance, Prejudice, and such a strong inclination to a too easy Credulity, which we observe in a vast many Minds; that 'tis not surprizing to see so many Falsities get Footing in the World, and so many swallow 'em for Truths, and so warmly engage on their side. For, if many are dispos'd to suffer themselves to be deceiv'd, but the Number of those who are really inclin'd to deceive them is not less; and the latter need only resolve on it, which done, the Means will never be wanting. Let 'em please to make use of never so little Contrivance; let 'em be but in the least able to make a dextrous use of several Natural Things, provided their Properties are but unknown to the Vulgar, they will easily attain his Ends; they will make a shew of doing Wonders, without there being really any thing Supernatural in their Proceedings; they will strike Terror, and excite Admiration, without doing any thing really terrible or surprizing. But their Happiness is, that the People to whom they apply themselves, are easily affrighted, and fond of Admiring, without knowing the Reason why. For Instance, with a Load-stone, or some other Stones, with Sugar, Copper, Quick-Silver, or other equally

Natural

Natural Bodies, artfully used (*a*) seeming Wonders may be done, which will pass with the unthinking Croud for Charms and Inchantments. How many Prodigies, in the Eyes

(*a*) There are Seducers which abuse the Credulity and honest Simplicity of well-meaning People, getting into great Reputation by cunnnig Tricks, which seem to carry with them something Super-natural. As I pass'd thro' *Lisle* in *Flanders*, I was invited by one of my Friends to accompany him to an old Woman, who was a great Fortune-teller, and whose Fraud I discover'd. This old Woman carry'd us into a little dark Closet, which had no other Light, than only that of a Lamp, by the help of which we saw on a Table cover'd with a Table-cloth, a sort of little Statue or Puppet, seated on a Tripos, with its Left Arm extended, and holding in its Left Hand a very fine silken String, at the end of which hung an Iron-Fly polish'd very bright, and above it was plac'd a Glass in such manner that the Fly hung about two Fingers high in the mention'd Glass. And this old Woman's Secret consisted in commanding this Mandrake to strike the Fly against the Glass, to declare what her Customers desir'd to know. For Instance, the old Wife said, I command thee Mandrake, in the Name of him which thou oughtest to obey, that if such a Gentleman shall be happy in his design'd Voyage, that thou cause the Fly to strike three times against the Glass. And in uttering these last Words, she carry'd her Hand near to it, grasping a Stick on which she lean'd, rais'd very near as high as the hanging Fly, which did not fail to strike the Glass three times, tho' the old Woman did not any way touch either the Statue, the String, or the Fly, which surpriz'd those who were ignorant of the Artifice which she us'd; and that she might bubble People by the variety of her Oracles, she forbid the Mandrake's making the Fly strike against the Glass, if such a thing was, or was not, to happen. The old Woman's whole Trick consisted only in what follows: The Iron-Fly hung in the Glass at the end of a silk String, being very light, and very well touch'd with a Load-stone: when the old Prophetess wou'd have it strike against the Glass, she put on one of her Fingers a Ring set with a great and very good piece of Load-stone, so that the Magnetic Virtue of the Stone, mov'd the Fly which before had been touch'd by one of the same Stones, and made it hit against the Glass as often as she pleas'd; and when she wou'd not have the Fly strike, she imperceptibly took that Ring off her Finger. Those who were in Confederacy with her, and which procur'd her Practice, took care dexterously to inform themselves of the Circumstances and Affairs of those they brought to her: And thus they easily bubbled them. *The Solid Treasure of little* Albert, *p.* 75, *&c.*

If a Load-stone well set, be held under a Table, the Needle of a Compass which stands on the Table, may by it be turn'd which way you please; which will appear very strange to some People. *M. l v* 1. 322.

An Iron Cupid hung in the Air, (without being any way supported) in the Temple of *Diana* at *Ephesus*. *Le Loyer*. 61.

Cardan. l. 7. *de subtil.* tells us of a Stone which *Albertus Magnus* had, naturally mark'd with a Serpent, of that admirable Virtue, that it laid in a Place haunted by Serpents, it drew them all to it.

If never so little Sugar be put into Butter, the Butter will coagulate. *Bodin*. 122.

A little Copper thrown into an Iron-Furnace, will hinder the melting of all the Iron in a Mine, and make it turn to Ashes. *Id. ibid.*

To make a Pullet or some other such thing leap in a Dish, take Quick-silver with Powder of Loadstone, put it in a Glass Viol, stop it well, wrap it up in something warm, or put it into the Body of the Fowl, and when the Quick-

 silver

Eyes of the Ignorant, are there shut up in a Jugler's Pouch! Was not *Brioché* taken for a Conjurer, which deserv'd the most rigorous Punishment, by a People who could not comprehend that the Motion of his Puppets were natural? How many Generals have animated their Soldiers to Battle by seeming Prodigies which they have dexterously manag'd [*b*]! We have seen a sort of People call'd *Ventriloqui*, who making

silver is heated, 'twill make it leap up. *Admirable Secrets of Albertus Magnus.* p. 150.

Those who wou'd see their Names impress'd or written on the Kernels of Peaches or Almonds, or on Peach or Almond Trees, are to take a fine Peach-stone, set it in the Ground, at the proper time of planting it, and let it continue there six or seven Days, till it is half open: Then take it out gently without bruising any part of it, and with Cinnabar write on the Kernel what they please, and when 'tis dry put it into the Earth, after having very well clos'd it, and rejoyn'd it with a very fine Thread, and then without doing any thing else, suffer it to grow to a Tree; and the Fruit which 'twill bear will have on it the same Name which was written on the Kernel. The same may be done with an Almond. *Id.* 172.

(*b*) *Hector Boethius* in his History of *Scotland* says, That the *Scots* seeing that their Forces wou'd not fight against the *Picts*, suborn'd Men dress'd in glittering Shells, with shining Staves of rotten Wood in their Hands, to stir 'em up to Battle, as tho' they had been Angels; which Stratagem succeeded according to their wishes

Aristomenes, a *Messenian* Captain, being inform'd that his Enemies, the *Lacedamonians*, celebrated the Festival of *Castor* and *Pollux* without the City of *Sparta*, together with one of his Men, put on the Habit of those Twin Deities, mounted each of 'em on a White Horse, and presented themselves to the *Lacedamonians*, exciting them to drink, till they were drunk; when he fell on them with his Army, and defeated them. *Poliani*, l. 2. *Stratagemat.*

According to *Dion* l. 25. *Histor.* In the time of the Civil war between *Pompey* and *Cæsar*, one of *Pompey's* Captains nam'd *Octavius*, besieg'd *Salonne* in *Dalmatia*, by Sea and Land. In this City on *Cæsar's* part was *Gabinius*, who had thrown himself into it to keep it steady to his Master's Interest. The Inhabitants weary of the Siege, together with the Women, form'd a Design to make a Sally on the Enemy in the Night. The Men were well Arm'd, and the Women with their Hair dishevell'd, were dress'd in long black Cloaks, which cover'd 'em from Head to Foot, and carry'd lighted Torches in their Hands; so that they look'd so hideous, as to resemble Furies. The Enemies taking them to be Devils, were so affrighted, that they took flight, and were beaten.

Pericles doubting the Event of a Battle, to encourage his Men, sent a Man into a Wood consecrated to *Pluto.* This Man, says *Frontinus* l. 1. *Stratag.* c. 11. was tall, dress'd in wide and long Buskins, a long Peruke, purple Cloaths, and seated on a Chariot drawn by four white Horses; he call'd *Pericles* by his Name, and commanded him to fight, assuring him, that the Gods wou'd give the *Athenians* Victory. This Voice was heard by the Enemies, and by them believ'd to have come from *Pluto*; which put them into such a Fright, that they fled without fighting.

Epaminondas, the *Theban* General, went into the Temple of the City of *Thebes*, remov'd the Buckler which was at the Foot of the Idol, and put it into its Hand, as tho' *Pallas* wou'd have fought; Which so embolden'd his Men, that they vanquish'd their Enemies. *Le Loyer.* p. 74.

(*c*) A

making uſe of I know not what Art of ſpeaking in their Bellies, ſtrike Terror into the Minds of ignorant People, as tho' they heard a Voice (*c*) which came from Heaven or Hell, and then obtain whatever they pleaſe. Others have alſo done their Buſineſs very well by the help of Speaking Trumpets (*d*). I ſhou'd have a long Roll to run over, if I ſhou'd particularize here all the ſeveral ſorts of Deceits made uſe of to ſeduce the Simple and Ignorant. Some impoſe on the Publick, by Heads which ſeem to ſpeak, and anſwer Queſtions put to them (*e*). Others teach Birds in a Cage to publiſh them abroad to be Divine Men, and after let them looſe (*f*). This Fellow in a deceiving Shape ſeduces

(*c*) A Merchant of *Lions* being one Day in the Country with his Man, heard a Voice which commanded him from God, to give part of his Goods to the Poor, and to reward his Servant; 'twas his Man who ſpake out of his Belly, as if the Voice came from a great diſtance. *Id.* 162. Concerning the *Ventriloqui*, *Photius*, Patriarch of *Conſtantinople*, writes thus to *Theodatus Spatharus Candidatus*: " The Chri-" ſtians and Divines have call'd the " wicked Spirit which ſpeaks in the " Belly of a Perſon *Engaſtrimythe*, " *Ventriloquus*, or ſpeaking from the " Belly. It deſerves to be lodg'd in " Ordure. Several *Greeks* have term'd " it *Enteromante*, others *Engaſtri-*" *mante*, a Diviner in the Guts." *Camer. Hiſt. Med.* t. 3. l. 2. c. 11.

(*d*) A Serving Man by the help of a Speaking-Trumpet, prevail'd on a Widow at *Angers* to marry him, adviſing her to it from her deceas'd Husband. Le *Loyer*. p. 164.

Pope *Boniface* VIII. caus'd a Hole to be made in the Wall againſt Pope *Celeſtine*'s Bed, and him to be adviſ'd thro' a long Speaking Trumpet or Tube, to quit the Papacy if he would be ſav'd; which Pope *Celeſtin* accordingly did.

(*e*) The Cheat of St. *John*'s Head, was thus perform'd: Some Impoſtors fix'd a ſquare Table on five Pillars, one at each Corner, and one in the Middle, which laſt was a large Tube made of thick Paſteboard, painted to reſemble Wood; the Table had a Hole againſt this Tube, on which was ſet a Copper Baſon with a Hole in it alſo, on which was laid St. *John*'s Head made of thick Paſteboard, being hollow, and painted to the Life, with its Mouth open; and in it a ſort of Speaking Trumpet or Pipe, which run along the Cieling of the Room under the Cloſet where all theſe Implements were manag'd, and the Pipe ended at the Neck of this Head, ſo that a Perſon ſpeaking thro' it in the Chamber below, was diſtinctly heard thro' the Mouth of St. *John*'s Head in the Cloſet. Thus the pretended Diviner practiſing ſome ſuperſtitious Ceremonies to infatuate thoſe who came to conſult this Head, he conjur'd it in the Name of St. *John*, to anſwer what his Cuſtomer deſir'd to know; and propos'd the Difficulty in ſuch a loud Voice, as the Perſon in the under Room might hear it plain, and then anſwer thro' the Pipe, being in a manner told what he was to ſay. *The Solid Treaſure of Little Albert.* 77.

(*f*) *Anno* a *Carthaginian* and *Pſapho* kept Birds in Cages, which they taught to ſay, That *Anno* and *Pſapho* were Gods; and then let 'em looſe. *Loyer*. p. 175. 71. Another Cheat ſucceeded ill in a Trick almoſt like this. An Impoſtor at *Rome*, ſeeing a great Crowd of People got together in the *Campus Martius*, got up into a Fig-Tree, and from thence harangu'd the People, telling them, That the World would come to an end when he deſcended from the Tree, and that he

seduces and enjoys a Virgin *(g)*. That makes a Man's hunch'd Back vanish at the moving of his Hand, because the Bunch was an artificial one prepar'd by himself *(h)*. How many wonderful Machines have we seen *(i)*, which seem to be the Effects of Magic to those who are not able to detect the Artifice! How many Beasts have pass'd for Conjurers, because

should be turn'd into a Stork. So coming down, and being in the midst of the Crowd, he let fly a Stork; but so clumsily, that his Cheat being detected, he was carry'd to the Emperor *Antoninus* the Philosopher, who pardon'd him. *Jul. Capitol.* in *the Life of Antonin.*

(g) Æschines the Orator, Contemporary with *Demosthenes*, says. *Epist.* 20. That one *Cimon* an *Athenian*, debauch'd a *Trojan* Virgin, who pursuant to the Custom of that Country, went on her Nuptial Day to Bath herself in the River *Scamander*, and offer it her Virginity. The Story runs thus: This *Cimon* hid himself behind a Bush, having his Head crown'd with Roses, and when the young Woman in bathing herself pronounc'd these solemn Words, *Scamander, receive my Virginity* he came from behind the Bush, told the young Woman, whose Name was *Callirhoea*, that he was *Scamander*, and enjoy'd her. Some time after the Woman, who really took him for the God of the River, seeing him by chance in the Street, shew'd him to her Nurse crying out to her, there is *Scamander* to whom I gave my Virginity. The Nurse, at these Words exclaim'd against the Cheat; and he finding 'twas not safe to stay there, immediately got on board a Ship, and made the best of his way.

(h) A Magician abated a Tumour by stroaking it with his Hand. This Swelling was only a blown Bladder. *World bewitch'd*, t. 4. p. 79. *Apuleius*, in his *Golden Ass*, says, That he thought he had kill'd three Men; but found them only three Goats-skins which *Pampila* the Witch had caus'd to appear in the shapes of three Men.

(i) Hiero built a little House, the Door of which was so contriv'd as to open at the lighting, and shut at the extinguishing of the Fire. *Le Loyer*. 57.

The Statue *Slatababa*, or the Golden Watch-woman, erected on the *Hyperborean* Confines in the Northern *Tartary*, mention'd by the Baron of *Herbestein*, a *German*, *de rebus Muscoviticis*, had a Child on its Lap, and is of a prodigious height and bulk, and around it are several Trumpets and other Instruments, which are sounded by the Winds, and make a continual noise which is heard at a great distance.

The Emperor *Charles* V. was presented with an artificial Eagle, which flew for sometime in the Air. *Le Loyer*, 58.

The *Pythagorean* Philosopher *Archytas*'s Pigeon flew in the Air as tho' alive. *Id.* 56.

Luitprand, l. 6. rerum in Europ. gest. tells us, That at *Constantinople*, adjoyning to the Imperial Palace, was a Pleasure-House call'd *Magnaure*, in which was a beautiful and magnificent Hall; where the Emperor *Constantine* receiv'd *Luitprand*, as Ambassador, in the following manner: The Emperor was seated on a very spacious Throne, on the sides of which were two Brass Lions guilt; before the Throne was also a Brass-Tree guilt, whose Branches were cover'd with Birds of the same Metal. When I began, says *Luitprand*, to approach the Throne, the Birds in the Tree sang, and the Lions roar'd. But what most surpriz'd me was, that being prostrate on my Knees, and bowing very low to express a profound Reverence to the Emperor, I instantly discern'd, that he was not where I left him, and that his Throne was rais'd to the Cieling of the Hall.

The Marble Tomb of *Helena*, Queen of

of *Adiabene*, or *Botan*, at *Jerusalem*, cou'd not either be open'd or shut, unless on some particular Days of the Year; and says, *Pausanias*, in *Arcadicis*, if an Attempt was made to open it at any other time, 'twou'd rather break than open.

Anthemius, both Architect and Ingineer to the Emperor *Justinian*, mention'd by *Agathias* in his History, *lib.* 4. being Cast in a Law-Suit against *Zeno*, one of his Neighbours, to be reveng'd on him, fix'd up in several Places of his House large Coppers or Cauldrons full of Water, which he stopp'd very close at the top; and to all the passages into which the boiling Water was to evaporate, he fasten'd long Leathern-pipes, wide at the end where they were sow'd to, or fix'd on the Covers, and growing narrower upwards in the shape of Trumpets; the smallest parts of these Tubes reached to the Joice and Beams of the Cieling of the Chamber where these Cauldrons were: He put Fire under them, and when the Water in them boil'd thro'ly, the thick Vapours and Smoak ascended thro' the Leathern-pipes, and its free passage being interrupted by the straitness of the tops of them, shook the Beams and Joice, not only of that Room, but of *Anthemius*'s whole House, and also of that of his Neighbour *Zeno*, who believing it to be an Earthquake, made all possible haste out of his House for fear of being destroy'd.

A Goldsmith of *Paris* made a sort of Silver Gally, that mov'd of itself on the Table, the Rowers in it rowing also; when it came to the end of the Table, it turn'd short to the other side; and this it did five or six times. *Le Loyer*, p. 58.

At the charming pleasant Seat of *Tivoli*, near *Rome*, were a great number of Water-works, which were admir'd by all. There were Organs which play'd of themselves; a vast number of artificial Birds, which sung; a Night-Owl, which sometimes shewed itself and sometimes shook its Head; when it appear'd, the Birds became silent and vanish'd; and when it disappear'd, they began again to sing. There was also a *Hercules* drawing his Arrows against a Dragon which was twisted about a Tree, and the Dragon hiss'd: Also a Figure of a Man which sounded a Trumpet. *Id.* 59.

Nabis, Tyrant of *Sparta*, had a strange Machine representing a Woman richly dress'd, which mov'd of itself. He had, as *Polybius* tells us, caus'd it to be made resembling his Wife *Apega*. When he wanted Mony, he sent for some of the richest People of *Sparta* to his Palace, and urg'd several Reasons to engage them to furnish him; if they refus'd him, he said to them, Probably, 'tis owing to the awkard Grace, with which I represent the Necessity I have of your Assistance, that I cannot get any thing of you; but I hope you will not refuse the same Favour to a fine Lady who will entreat it of you. He then went to the Figure, which sate in a Chair, calling the Woman, she arose, and he taking her by the Hand, by little and little brought her to those whom he had sent for, and manag'd so, that they were embrac'd by the Statue, which being provided on the insides of the Breasts, Arms, Elbows and Hands, with sharp Iron-points, very artfully conceal'd, shot them all out in the Action of imbracing the Men, and put them to such tormenting Pains, that they were forc'd to yield to the Tyrant's desire. *Id.* 58.

The Statue of *Memnon* in *Ægypt*, every Morning saluted the break of Day by a sound, says *Pausanias*, in *Atticis*. *Callistratus* adds, That it sounded twice daily at Sun-rising, in a joyful tone, and at the Sun-setting, in a doleful one. King *Cambyses* being in *Ægypt*, commanded that this Statue shou'd be cleft thro' the middle; but yet the Artifice cou'd not be discover'd. *Le Loyer*, p. 57 says, That he had read in several old Commentaries, that before it was cleft, it saluted the Sun, by calling it King Sun, but afterwards it saluted it only by the Name of Sun.

because admirably well taught *(k)*? And how many Men, by reason of their extraordinary Activity and Agility of Body, have had the same reputation *(l)*, with those Beasts which shew so much skill? We have heard of a Prince who invented the Apparition of a Goddess, to furnish him with a Pretence to ask, and obtain of the Women their Rings and

(k) An Elephant was taken for a Conjurer, because on his Master's Order he search'd for a thing, which he pretended, was stole from him, and amongst a Crowd of People found it in the Pocket of him that had it. The Master, or one of his Companions had stole it into another Man's Pocket, and then by Signs which the Elephant was taught to understand, made him discover it. *World bewitched*, p. 79.

Alexander an Impostor, who liv'd in the time of the Emperor *Adrian*, made use of a *Macedonian* Serpent, easily tam'd, which he pretended to be the God *Æsculapius*, and by that means so perfectly well succeeded in his Designs, that after his Death, Sacrifices were offer'd to him. *Le Loyer*, p. 71.

Titus Livius, *Valerius*, *Maximus*, *Plutarch* and *Appian* of *Alexandria*, tell us, That the General *Sertorius*, not being able any longer to contain the *Portugueze* in their Obedience, made use of a Hind, which he pretended came from *Diana*, and reveal'd all things to him.

At a large Town about half a League from *Cairo*, was a stroling Juggler, who had an Asse which was wonderfully taught: He made him Dance, and then told him, that the Great *Soldan* had resolv'd on erecting a great Pile of Building, to which end he intended to imploy all the Asses of *Caire* to fetch Lime, Mortar and Stone. At which the Asse squatted down on his Belly, stretch'd out his Legs, and shut his Eyes as tho' he was dead. The Mountebank then deplor'd the Death of his Asse, and begg'd of the People to give him Mony to buy him another. After having gather'd some pieces of Mony, Ah! says he, he is not dead, but only feigns to be so, because he knows that I am not able to keep him. Arise, adds he, but the Asse lay still, nor could any Blows stir him; which his Master seeing, thus address'd himself to the Spectators, "I inform you, Gentlemen, "that the *Soldan* has caus'd to be pro- "claim'd by sound of Trumpet, that "the People are to come to Morrow "without the City of *Cairo*, to see the "most magnificent Sight in the World. "He will have the finest Women "mounted on Asses. At these Words the Asse rose up, brisk'd up his Head, and prick'd up his Ears, in token of joy. "'Tis true, continues the Strol- "ler, that the Captain of my Quar- "ter has desir'd me to lend him my "Asse for his Wife, who is old, dri- "veling, toothless and ugly. At that the Asse shrunk in his Ears, and began to halt as if he had been maim'd or Lame, when said the Master to him, "How! Do you then love beautiful "and young Women? The Asse bowing his Head, seem'd to have been inclin'd to have said Yes. "Well then, "(the Stroller went on,) here are se- "veral fine Women, shew me then "her that pleases you the best. When the Asse went amongst the Croud, and singled out from the Women, the handsomest, and the best dress'd, and her that made the best Figure amongst 'em, and touch'd her with his Head. *Jo. Leo Africanus*.

(l) A man caus'd a Basket in which he was, to be thrust thro' with a Sword, and by his great agility of Body so avoided all the Thrusts, that he came out unhurt. *World Bewitch'd*, 475.

(m) Dion

and Jewels (*m*). From all which it follows, that unlearn'd, Simple, weak and ignorant People, those who are Slaves to Prevention, and those who are too Credulous, are very often bubbl'd by others who are subtle, dextrous, fraudulent, tricking designing Men, or Hypocrites.

I wou'd willingly end this Chapter here, if the Word Hypocrite did not engage me to subjoyn a small Addition to it. I cannot easily forbear declaring what I think of Hypocrites, and what I have learn'd from Experience concerning them. Yes, I say, I affirm, I protest, that Hypocrites are more artful in the Invention and successful execution of Cheats, than any other even the most intriguing Deceivers who make no use of Hypocrisy. A celebrated Devotee, who has address enough to prepossess Mens Minds in favour of all that he says, gets more ground on 'em in a Day, than the ablest of this Trade, who makes no shew of Devotion, can in a Year. An arrogant Hypocrite who is in esteem and hearken'd to, will turn about at pleasure, those who esteem and hearken to him, and submit themselves to his Empire. He makes 'em believe what he will: If they resist, he need only call to his assistance Revelations and Apparitions. The weak Women, and the weak Men also; for there are but too many which deserve that Name, (in comparison with those wicked Wretches in whom they blindly confide) inconsiderately swallow all whatever these Seducers say to 'em; because that by the most study'd Appearances of Piety, they so delude them, that 'tis not possible for 'em to dive into their Hearts, and discover how great Villains they are. I have met but with too many Instances of what I say, and am so warm'd with Indignation against these Cheats, who make use of seeming Virtues, to enable 'em the better to commit real Crimes, that I shou'd swell this Chapter into a whole Book, if I shou'd set down here all that occurs to my Mind on this Subject. But fairly acknowledging, that in the History which I am writing, 'tis not my Business to meddle with that of Hypocrites, I re-

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because admirably well taught (*k*)? And how many Men, by reason of their extraordinary Activity and Agility of Body, have had the same reputation (*l*), with those Beasts which shew so much skill? We have heard of a Prince who invented the Apparition of a Goddess, to furnish him with a Pretence to ask, and obtain of the Women their Rings and

(*k*) An Elephant was taken for a Conjurer, because on his Master's Order he search'd for a thing, which he pretended, was stole from him, and amongst a Crowd of People found it in the Pocket of him that had it. The Master, or one of his Companions had stole it into another Man's Pocket, and then by Signs which the Elephant was taught to understand, made him discover it. *World bewitched*, p. 79.

Alexander an Impostor, who liv'd in the time of the Emperor *Adrian*, made use of a *Macedonian* Serpent, easily tam'd, which he pretended to be the God *Æsculapius*, and by that means so perfectly well succeeded in his Designs, that after his Death, Sacrifices were offer'd to him. *Le Loyer*, p. 71.

Titus Livius, *Valerius*, *Maximus*, *Plutarch* and *Appian* of *Alexandria*, tell us, That the General *Sertorius*, not being able any longer to contain the *Portugueze* in their Obedience, made use of a Hind, which he pretended came from *Diana*, and reveal'd all things to him.

At a large Town about half a League from *Cairo*, was a stroling Juggler, who had an Asse which was wonderfully taught: He made him Dance, and then told him, that the Great *Soldan* had resolv'd on erecting a great Pile of Building, to which end he intended to imploy all the Asses of *Caire* to fetch Lime, Mortar and Stone. At which the Asse squatted down on his Belly, stretch'd out his Legs, and shut his Eyes as tho' he was dead. The Mountebank then deplor'd the Death of his Asse, and begg'd of the People to give him Mony to buy him another. After having gather'd some pieces of Mony, Ah! says he, he is not dead, but only feigns to be so, because he knows that I am not able to keep him. Arise, adds he, but the Asse lay still, nor could any Blows stir him; which his Master seeing, thus address'd himself to the Spectators, "I inform you, Gentlemen, "that the *Soldan* has caus'd to be pro-"claim'd by sound of Trumpet, that "the People are to come to Morrow "without the City of *Cairo*, to see the "most magnificent Sight in the World. "He will have the finest Women "mounted on Asses. At these Words the Asse rose up, brisk'd up his Head, and prick'd up his Ears, in token of joy. "'Tis true, continues the Stroller, that the Captain of my Quar-"ter has desir'd me to lend him my "Asse for his Wife, who is old, dri-"veling, toothless and ugly. At that the Asse shrunk in his Ears, and began to halt as if he had been maim'd or Lame, when said the Master to him, "How! Do you then love beautiful "and young Women? The Asse bowing his Head, seem'd to have been inclin'd to have said Yes. "Well then, "(the Stroller went on,) here are se-"veral fine Women, shew me then "her that pleases you the best. When the Asse went amongst the Croud, and singled out from the Women, the handsomest, and the best dress'd, and her that made the best Figure amongst 'em, and touch'd her with his Head. *Jo. Leo Africanus*.

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return to my Scheme, which obliges me to continue Monſieur *Ouſle* on the Stage.

Chap. XVII.

The Artifices, Intrigues and Tricks of Ruzine *and* Mornand, *to divert themſelves, and take advantage of Monſieur* Ouſle's *inclination to believe all that was ſaid to him concerning Spectres, Phantoms, Ghoſts, and in general all ſorts of Apparitions.*

THE Reader may, if he pleaſes, remember, that I have told him in the Twelfth Chapter, that *Mornand* was a Witneſs to the Converſation betwixt Monſ. *Ouſle* and *Noncrede*, on the ſubject of Spectres, Phantoms and other Apparitions, and that this cunning Footman at that time, flatter'd himſelf that he ſhou'd be able to make ſome uſe of what he had heard; which we ſhall preſently ſee, and 'tis the uſe of which I promis'd to ſpeak, and which ſhall be the ſubject of this Chapter.

It being impoſſible for any Perſon to be more ſtrongly prepoſſeſs'd in favour of all Species of Superſtition, than Monſ. *Ouſle*, nothing was eaſier then to tickle his Vanity on that Subject. *Mornand* whoſe Character was that of a very Cunning Fellow, perfectly well acquainted with his Maſter's Weakneſs, and who had juſt then been afreſh inform'd how very ready he was to be bubbled with regard to whatever we call Ghoſts: invented ſeveral ſorts of Apparitions of them; ſome for Intereſt, and others for Divertiſement. He then began the Farce, with telling his Maſter, that his Chamber was haunted with Spirits, which made a terrible diſturbance and havock. He ſolemnly averr'd alſo, that he had purſu'd one of them, Sword in Hand, to the Garret, and that when he was juſt ready to run it into its Body, it flew out of the Window and turn'd into a Bird. That another of them had given him two violent ſlaps on the Face; with a hand ſo cold, that for three Hours he thought a piece of Ice had been left there. Having careleſly broken

a considerable piece of China, which his Master highly valu'd, because extraordinary fine, and cost him very dear, he made him believe that this Mischief was done by one of these malicious *Dæmons*. And one Day having miss'd the execution of his Master's Orders, by lying too long in Bed, he protested, that he had not slept the whole Night, by reason the Bed-cloaths had been continually torn off him, as fast as he pull'd them back to cover him; so that this fatigue continuing till Day-break, he had not laid his Eyes together before Sun-rise. He having for a long time aim'd at another Chamber to gratify a vain Nicety, not at all agreeable to his Profession, call'd in to his assistance the Stories of these pretended Ghosts, and easily got his Lodging chang'd: For his weak Master never doubted the truth of these ridiculous and impertinent Stories. But to help on the Cheat, he himself fancy'd he had heard some extraordinary noises at the very time which his designing Valet had affirm'd the other to have happen'd; and this Varlet beside, had the Impudence to tell his Master, that being one Night wak'd in surprize, by a frightful Dream, in which he fancy'd the House on Fire, and some body just going to cut his Throat; the Fright which this put him in, produc'd in him such violent Palpitations of the Heart, that they seem'd externally visible: That these Pulsations lasted above half an Hour; that then he saw in his Chamber a great many different and strange little Figures, by which he was surrounded on all sides; that he thought of opening the Windows to take the Air; but that they were scarce open before they went out, seeming to be so many Specters; that he for some time kept them in sight, but at last they vanish'd. To all this Monsieur *Oufle* listen'd with the utmost Attention, that he might not loose one Word of a Story, in which he found so many things to support the Extravagance of his Imagination. "Be not the "least surpriz'd at this, my dear *Mornand*, said he to him, "these Phantoms were nothing but the Productions of "those numerous Pulsations of your Heart occasion'd by "the Fright of your Dream. As many times as you re-"spir'd, so many Souls issu'd from your Lungs." *Mornand*, who found matters perfectly answer his Expectation (for he forg'd this Story on purpose, to confirm his Master in his Opinion, that a Man produc'd as many wandring and strolling Souls, as his Heart beat times; which he shew'd he believ'd by his Discourse) answer'd that he did not doubt of the

the truth of it; "For, adds he, I now remember, that as
" often as any Fear or Joy increas'd these Pulsations in me,
" whilst I have been shut up in any close place, I have al-
" ways seen or heard something which I was not us'd to
" see or hear. I also feel some little Itchings on my Face
" and Hands; doubtless, 'tis from these Souls of which you
" speak, that these Noises and Motions proceed. But, Sir,
" adds he, with an affected Simplicity and Credulity, hav-
" ing been long without opening my Windows, probably I
" shall suck in several of these Souls which I have produc'd,
" which makes me think I feel within me certain Quakings
" or Agitations, which I cannot help ascribing to these
" Souls. Certainly, 'tis they which thus disturb and afflict
" me. The Question then at present is, How to force 'em
" out? for the Condition in which I am in, renders me very
" uneasy; because I am apprehensive of some pernicious
" Consequence which may result from it. Pray, Sir, what
" wou'd you advise me to do, to free me from these trou-
" blesome Guests?" This Question very much puzzled Monsf. *Oufle*, and I believe more able Men than he, wou'd not have been less put to it, to answer it. But yet being re-solv'd not to fall short in a Subject which so well hit his Taste, he did his best to come off with reputation. To rid his Man of this Plague, he then thought he cou'd not give him better Advice, than to take a good large Dose of Wine, in order to procure a long and sound Sleep; and to leave the Windows open whilst he slept, assuring him, that his Respiration wou'd expel these diminutive Souls out of both his Body and his Chamber. The Question and the Answer, we see agreed perfectly well, the one being as impertinent as the other. The sly Knave seem'd to take the Expedient to be the best that cou'd be thought on. And accordingly was very well pleas'd with it, since to put it in practice, he got of his Master three Bottles of the best Wine in his Cellar, with an exemption from every thing but drinking and sleeping for the whole Day. When he was fall'n asleep, his deluded Master went from time to time into his Chamber, to see these little Souls issue out of the gorg'd Stomach of his happy Foot-man. He then took for these Souls, those Atoms which appear in the Sun-beams, and charitably drove 'em out at Window with his Hat.

I profess sincerely, that 'tis not without great Pain, that I recite such a ridiculous Piece of Extravagance as this; but

but the Laws of History requiring that I relate plainly, and without any Ornament, what I know; I think, I ought not to conceal any such Circumstance, how ridiculous soever it may be, since also it contributes to prove the truth of the Character which I have in the beginning of this Work given Mr. *Oufle*, when I represented him so abandon'd to Visions and Superstition, that any body might make what Impressions they pleas'd on him, provided, they accommodated themselves to his foolish Prejudices. Besides, this Story may perhaps be of some use to dispose those who perceive themselves inclin'd to Superstition, to abhor it, when they see by the Example of our unhappy Visionary, to what Follies it may lead them, when they suffer it to prevail. Some will perhaps imagine, that it is but a Tale form'd for Diversion. But to prevent any such a Thought, I only intreat them to examine the Conduct of Superstitious Men, and those who lightly believe whatever is surprizing or extraordinary that comes to their Ears, who foolishly swallow as so many incontestable Truths, I know not how many Fables, which they meet with in certain Books, compiled to abuse the Credulity of weak Minds; and I flatter myself that this Story will not appear impossible.

Thus Monsieur *Oufle* came to be fully persuaded, that *Mornand* did not doubt of the Apparition of Spirits, and that which brought him to the more ready belief of them, was, that he affirm'd, that he had been several ways tormented by them. So that this Varlet had nothing to do but to work on the Credulity of his Master, in order to bubble him, and divert himself, which he did not fail to do, as we shall presently see.

No part of Monsieur *Oufle*'s long Discourse, which I have recited, made so great an impression on his Man, as his Account of that wonderful Notion, That in *Guinea*, the Natives when they lost any thing, never enquir'd after the Thieves, because they never accus'd any but the Dead of those Facts. He then concluded, that his Master believing that Souls might come hither to commit Robberies, he shou'd not meet with any great difficulty to render them criminal and responsible for what he shou'd steal. The Reader doubtless, will immediately believe, that he resolv'd to rob his Master, and thence will not fail to think, that he was a Villain which deserv'd the severest Punishment

which Justice bestows on Domestic Thieves. 'Tis true, that his Master's foolish Opinion drew him into a Temptation of Stealing; but the Theft which he had projected did not to him appear so criminal, that he thought himself without a shift to palliate and render it less odious. This bold Project then, was thus undertaken, manag'd and executed.

Speaking of *Ruzine* in the first Chapter of this History, I observ'd, "That she, like her elder Sister *Camilla* accom-
" modated herself to the Humours of her Father and Mo-
" ther; but what the former did out of Simplicity, she
" did out of Design; that she was subtle, and always pur-
" su'd her Ends; and that we may venture to say, that she
" in a sort banter'd the whole Family." So that *Ruzine* and *Mornand* being very near of the same Character, that is to say, Sly, Cunning and Tricking; they also agreed perfectly well together. They intrusted each other with all their Intrigues, the one attempted nothing without consulting the other, and they mutually help'd forward each others Design. *Mornand* then did not fail to give *Ruzine* the particulars of the great Conference above-mention'd, and of what pass'd betwixt him and Monsieur *Oufle*, concerning the Souls produc'd by the Pulsations of the Heart, nor did he forget to make her thro'ly sensible of this poor Gentleman's Opinion, That the Souls of the Dead came hither to rob the Living. They then resolv'd to turn this whimsical Notion to their Advantage. *Ruzine*, like most Children, made no scruple of cheating her Father, for her own Interest, persuading herself, that what belong'd to one, belong'd also to the other; and *Mornand* being a Servant of very loose Morals, whenever the Question turn'd on carrying on his Interest at the Expence of that of his Master, never scrupled bearing his part in the Cheat, because, by Reasons founded on very ill Principles, he readily concluded, that he committed no Robbery on the Father, whilst an Accomplice with one of his Children.

Whilst they were then contriving how to reduce these such excellent Maxims into Practice, Monsieur *Oufle* receiv'd a very considerable Sum of Mony; the Papers which have been handed to me concerning this Payment, do somewhat differ amongst themselves. One makes it Twenty thousand Crowns; another will have it but Fifty thousand Livres; and a third, but Forty. But however it was, all of them agreed, that there was in this Payment a Bag of a

Thousand *Louis-d'ors*, contain'd in the Drawer of a Scrutore. *Ruzine* saw him receive this Sum, and lay that charming Bag in this Drawer, and the rest in an Iron-Chest. 'Twas then against this Bag that they levell'd their Batteries; that they resolv'd to make use of Spectres and Phantoms to steal it with Impunity; and in order to succeed in their Project, without fear of ever being in the least suspected of this bold Stroke, they concerted Measures together to manage all so well as to prove invincibly to Monsieur *Oufle*, that the Soul of some Defunct had committed this Robbery.

But before proceeding so far, they thought it proper to skirmish a little, I wou'd say, to begin with the Prologue of some Apparitions that shou'd convince him that the Spectres aim'd at, and had some Design against him. To this end *Ruzine* took care to get a false Key made to his Closet, the Place where he spent most of his Time; for he only lay in his Bed-chamber, and frequently pass'd the whole Night in his Closet on a Couch set there to repose himself on. By the help of this Key, 'twas easy to impose on him with regard to the appearances of Ghosts. Of several Tricks which they play'd him, and which came to my knowledge, I shall only single out some, in order to come to the principal one, to which all the rest tended, that is, to the success of the projected Attempt on the Bag with a Thousand Pistols.

One Night when Monsieur *Oufle* was quietly reading in his Closet, the Bolts of the Door shut of themselves, and that with a Noise which so affrighted him, that 'twas a long time before he dar'd venture to open 'em. This was a Stratagem of *Ruzine*'s, who getting into his Closet by her false Key, whilst her Father was abroad, fasten'd a Thread to each of these Bolts, with which she could easily shut them on the outside, and then pull away the Threads, that nothing might be left to discover this Deceit. If we thro'ly examine a great many Tales of Specters and Spirits which are told, we shall find that they are not in the least better grounded, than this of the Bolts, which seem'd to shut of themselves; but few People being inclin'd to examine these Stories, and even most taking pleasure in believing them; the spreading of such Follies will not quickly be stop'd.

Monsieur *Oufle* was extremely disturb'd at this surprizing Adventure; and also fancy'd he saw several extraordinary things, which really he did not see. On

On the next Day, when he entred into his Closet, he met with something which affrighten'd him yet more than the Bolts: All his Books which treated of Specters and Phantoms, were orderly dispos'd on the Floor, and every one of them open to a place which related some famous Instance of the appearance of Ghosts; the Bolts then again shut of themselves, or rather, by the same Trick which *Ruzine* had before made use of; on which he expected, that the Ghosts of all his dead Relations and Friends shou'd pour in upon him, and torment him at their pleasure. But yet no part of that which he fear'd happen'd; for *Ruzine* and *Mornand*'s Artifices cou'd not proceed so far.

At another time, entring his Closet, he saw the Stools walk, and the Tables move; all which was done by means of some Strings which *Ruzine* and *Mornand* mov'd on the outside, and pull'd back to 'em afterwards.

They farther contriv'd to trace on a very large Sheet of Paper, the most magical and most whimsical Figures in *Agrippa*'s *Occult Philosophy*, the *Clavicula Salomonis*, and the *Grimoir* or *Black-Book*, with the pretended Signatures of the Devil, plac'd at the end of the last, to terrify simple People: They then laid these Figures so as to be the first Object which occurr'd to his sight as soon as he came in. This was a fresh Fright, which terribly perplex'd him. But what is surprizing, is, that he was so far from fearing to stay in his Closet, that on the contrary, he was affected with I know not what pleasure of being there: 'Tis easy to guess the reason, 'twas because it gratify'd his Prejudice.

Ruzine resolv'd to hazard the execution of a much bolder Design, in order to prevent this poor Man's accusing any other than the Souls of the Dead, of any thing which shou'd happen, which was the end and design of all their Cheats. She then undertook to assume the shape of a Ghost herself, and to conceal herself in that Figure in a corner of his Closet, when she was sure he wou'd not be there, and suit her Management to his Opinion. *Mornand* at first thought this Attempt extremely rash; but she encourag'd him, by alledging, That the worst which cou'd happen, was, her Father's knowing her in that disguise; which if he shou'd, she wou'd aver, that she assum'd that shape for no other reason, than that by disabusing her Father's Credulity on the Subject of Apparitions, she might prevent his being any longer exposed to those Terrors which disturb'd his repose, and which might

might be of dangerous consequence to him, and all his Family. This Consideration prevail'd with *Mornand*, who allow'd it very reasonable, and very judicious; for which reason he contributed his utmost address to forward its success, which prov'd as ample as they cou'd desire; for Monf. *Oufle* was so terribly affrighten'd at the sight of this dismal Spectre, that he ran away from it as fast as he was able. The Abbot *Doudon* also, who at a Window saw his Phantomiz'd Sister, stealing under it, to escape being caught in the Fact, was so chill'd with fear, that he fell in a Swoon. But 'tis worth observing (a thing very uncommon, to see an Intrigue so well concerted by a young Girl and a Footman) that the first Motion the pretended Spirit made, before taking any Jumps, or cutting any Capers, was, even before Monsieur *Oufle*'s Face, to seize a Watch which lay on the Table, to the end that never being able to find it, he should thence conclude the Spectre to be one of those which came from the other World on purpose to steal. 'Twas certainly impossible to have carry'd on a Design better, or take more proper Measures to render it successful. Accordingly the poor Gentleman, against whom it was levell'd, without the least opposition, fell into this Snare, and that without ever even in the least suspecting it. But really it was needless to practice so many artifices to deceive him; his ridiculous Prepossession supplyed whatever might be wanting in those who aim'd at pushing either their Interest, or Diversion at his expence. This is what all, who like him give way to the same Follies, ought to expect. Whenever designing Knaves have Art enough to play their Parts well, they get what they please of 'em; they draw them into the Snares which they lay for them; they make them believe even what is most incredible, and after having diverted themselves with their Credulity, frequently make them the Subject of their Stories, to entertain others. This is the common Fate of weak, simple, ignorant Men and Fools. Those who flatter them, who encourage them in their weakness, simplicity, ignorance and folly, never fail of doing them justice abroad, that is, telling the World what they are. 'Tis true, *Ruzine* and *Mornand* carefully avoided exposing Monsieur *Oufle*, because 'twou'd have been to have reveal'd their own Cheats, which might have prov'd of fatal Consequence to them; but had not their Fear on this account restrain'd 'em, they had undoubtedly done it as well as others.

Proceed we at last to the catastrophe of these Intrigues. The Day before the grand Design was to be executed, *Ruzine* found a way to set in Motion (even before her Father's Face) the Scritore, in which was the Bag with a Thousand Pistols, which was the first Mover of all their mention'd Stratagems. 'Twas again by the help of small Strings dextrously adjusted, which she drew from without the Closet. Seeing this Scritore move in this manner, our Dreamer with Admiration follow'd it, and seem'd amaz'd at these Wonders. It appear'd by the Sedulity with which he consider'd this Motion, that he was pleas'd with it; because it serv'd to confirm him in his Opinion, that the Spirits and Souls which appear'd daily, did a Thousand wonderful things, which the Incredulous wou'd not look on as Fables, if they saw what he then saw. The poor Man was very far from thinking, that his Cabinet took these walks for no other reason than in a short time to prepare the way for his Bag with the Thousand Pistols.

Accordingly, the next Day, sometime after he was gone abroad, every thing was put into disorder in his Closet; a great many Sheets of Paper were scatter'd about, scribled o'er with Characters, which he did not understand, and which those who wrote 'em knew no more of than he; all his Books were dispers'd in different places; the Chairs turn'd upside-down, one upon another; a Looking-Glass was broken into a thousand pieces, the Windows, which he had left shut, were all open, as were also the Drawers of the Cabinet (for *Ruzine* had also gotten a false Key of that) the Bag with a Thousand Pistols vanish'd, to make room for several Coals: It went away with *Ruzine* and *Mornand*, not out of the Windows, but at the Door which they open'd and shut at their pleasure, having a Key to it. In what astonishing surprize, in what dismal fright, was Monsieur *Oufle*, when coming into his Closet, he saw this fatal Disorder, and his *Louis-d'ors* chang'd into Coals! But then recollecting what had pass'd for several Days, he did not in the least doubt, but 'twas some thieving departed Soul, which had committed this Robbery, and made all this Ravage. The two real Thieves were secure; for very far from suspecting them, he immediately went to *Mornand*, and told him his Misfortune; but in the Narration of all that happen'd to him, he laid a particular stress on the authentick Proof which this Adventure gave him of the Existence of

Ghosts, and the Mischiefs which they did. *Mornand*, who was perfectly well prepar'd for this Relation, acted to the utmost of his power, the part of an amaz'd, afflicted and credulous Man. " Ah! said Monsieur *Oufle*, where is my " Brother now? how much do I wish that he was here, " that I might give him a sensible and palpable Demonstra- " tion of what I have so many times told him, and he wou'd " never believe!" The Footman, who did not think fit that *Noncrede* shou'd be inform'd of the stealing of the Thousand *Pistols*, because he had reason to fear lest this discerning wise Man wou'd not be inclin'd to charge this Fact on the Souls of the Dead, but at last discover which were the Souls of the Living that had play'd this Prank; advis'd his Master not to talk of this Adventure, remonstrating to him, that say what he wou'd, the other wou'd give no credit to it, and that besides, the loss of such a considerable Sum, wou'd render the Family very uneasy; so that this Affliction in conjunction with Incredulity, wou'd provoke him more than ever, to call him a ridiculous Visionary. Monsieur *Oufle* yielded to this Remonstrance; but consider'd, as we shall see, how to find some Expedients to escape the same Danger for the future, and to arm himself against Spectres, Phantoms and Ghosts.

CHAP. XVIII.

Which informs us what Monsieur Oufle *did to deliver himself from the pretended Spectres, Phantoms and Ghosts which tormented him.*

MONsieur *Oufle*, being very sensible of his Loss, cou'd not bear any Raillery on that Head. Not that he was Covetous, he was never accus'd of it; but on the contrary did every thing generously, without being concern'd at the Expence. But in short, it being certain, according to his Notions, that the People of the other World had robb'd him of a considerable Sum of Mony; and it being very natural for him to conclude, that others of 'em might attack his Iron-Chest: He consider'd this as well as I do now;

 and

and this Reflection engag'd him to provide against being caught again by these thieving Spirits.

Alas! the poor Man had no other Measures to have taken by way of Precaution, but only not to have been so Credulous: He needed only once to have consider'd, that the Souls which are either happy or miserable, are wholly uncapable of playing any such Tricks: The first, because they will never be extravagant enough to attempt them: The second, because they have neither the power nor liberty for such things. If he wou'd but have been so impartial to have heard and weigh'd the Reasons which might have disabus'd him, he wou'd have guess'd the Authors of the Trick which had been play'd him; or at least, have ascrib'd it rather to the Souls of the Living, than those of the Dead. But he was incapable of being convinc'd by Reason; for his Prepossession, produc'd and maintain'd by his past and daily Reading, without being ever concern'd to distinguish Truth from Falshood, had render'd him so Superstitious, that nothing appear'd to him Judicious, good Sense, or Reasonable, but what was favourable to Superstition. This is so true, that to cure the Evils which he fear'd from Ghosts (a Fear which may justly be term'd Superstition) he sought after no Remedies or Preservatives, but such as were Superstitious.

The Day after the loss of his Thousand Pistols, he rose very early to consult his Books, to learn thence what he was to do to prevent being tormented by Spectres and Phantoms. He was unlucky in what he first read; for he found what he did not search for, I wou'd say, the Art of making frightful Spectres appear, by a Man's Head, by Putrefaction turn'd into Flies, and then into Dragons *(a)*. He rejected this impertinent Experiment, not because he thought it so; but because far from desiring to see Spectres, he was so tir'd with, and had such aversion to them, that he desir'd nothing but their flight from his House never to return. He then fell to reading what was more proper for his Design. He at last found what he look'd for; for there's no

(a) The Ancients say, That the hinder part of the Head is its first and principal part; that it forms Worms in a little time after the Death of a Man, that in seven Days they become Flies, and that in fourteen, they change to Dragons, whose biting is instantly mortal. If we take one of these and boil it up with Oyl of Olives, form it into a Light, whose Wiek is to be part of a Winding-sheet, and fix it in a Brazen-Lamp, we shall see horrible Spectres. *Admirable Secrets of Albertus Magn.* l. 2 p. 160.

(b) Dew

no ſcarcity of Superſtitious Practices both for and againſt Spectres; and it being only againſt theſe Ghoſts that he deſir'd to be inſtructed, he took only what ſerv'd his Deſign. He found then, that he needed fear nothing of that Nature, if he wou'd arm himſelf with Dew-Cakes and Honey (*b*); or if he laid Purſlain on his Bed (*c*); if he wore a Diamond on his Left-arm ſo as that it touch'd his Fleſh (*d*); or a Chryſolite Set in Gold (*e*); or if he plac'd at the entrance of his Chamber a Nail drawn out of a Bier, or ſome Grave (*f*); laſtly, if he carry'd in his Hand Nettles, and another Herb call'd Milfoil (*g*).

Monſieur *Oufle*'s late Loſs going very near him, particularly for fear it might be follow'd by others more conſiderable; he thought that he cou'd not be too well provided againſt any future Danger of that kind; for which reaſon he ſo beſtir'd himſelf the whole Day, that at Night he was provided with all theſe Defenſive Arms; and conſequently thought himſelf ſecure againſt the Attacks of the moſt daring and impudent Souls of the other World.

He then boldly lay in his Cloſet, and roſe very well ſatisfy'd in the Morning, becauſe nothing had diſturb'd his quiet Sleep. This was enough fully to convince him, that all his Superſtitious Practices infallibly produc'd what they pretended. But yet 'tis certain, that if he was not diſturb'd by any Phantom, 'twas becauſe that neither thoſe of the other World, nor theſe of this, had any thoughts of tormenting him: Thoſe of the other World had ſomething elſe to do, than to Leap about and cut Capers, turn the Furniture Topſy-turvy, ſlap People on the Face, roul about in the Garrets, knock againſt the Walls, and at the Doors,

 move

(*b*) Dew-Cakes with Honey were given to thoſe who entred *Trophonius*'s Cave, to free them from any Miſchiefs from the Phantoms which ſhou'd appear. *Le Loyer*, p. 136.

(*c*) *Balbinus* ſays, That where Purſlain is laid on the Bed, thoſe in it will not be diſturb'd by any Viſion that Night. *The Admirable Secrets of Albert. Magn.* l. 2. c. 142.

(*d*) A Diamond faſten'd to the Left Arm, ſo as to touch the Skin, prevents all Nocturnal Fears. *Cardan. de ſubtilitate*, l. 7.

(*e*) To expel Phantoms, and rid People of Folly, take the precious Stone Chryſolite, Set it in Gold, and let them wear it about 'em, *Albert. Mag. admir. Secrets*, l. 2, c. 100.

(*f*) According to *Pliny*, l. 34. c. 15. the Ancients believ'd that a Nail drawn out of a Sepulcher, and plac'd on the Threſhold of the Bed-chamber Door, wou'd drive away Phantoms and Viſions which terrify'd People in the Night. *Le Loyer of Spectres* p. 326.

(*g*) *Herbam urticam tenens in manu cum mille-folio, ſecurus eſt ab omni metu & ab omni Phantaſmate*: Trinum Magicum, *p.* 169.

move the Chairs, put out the Candles, and play I know not how many boyiſh Tricks, believ'd by weak Women, who impoſe 'em on Children, and they growing up, are ſure to believe them, and make others believe 'em alſo. As for the Phantoms and Ghoſts of this World, which had ſo often diſturb'd him, I wou'd ſay *Ruzine* and *Mornand*, they were the more inclin'd to let him reſt, becauſe they aim'd at nothing themſelves but quietly enjoying the Bag with the Thouſand Piſtols, which they divided betwixt them with as little ſcruple, as if Juſtice had intitl'd them to their Shares. *Ruzine*'s part was above the half, to which *Mornand* readily conſented for the eaſe of his Conſcience, becauſe ſhe was the Daughter of him that was robb'd; as tho' the ſurplus of that half had been ſuch a Reſtitution as render'd him the lawful Poſſeſſor of the remainder. Let us at preſent alter the Decoration of the Theatre of our Hiſtory, because Monſieur *Oufle* is going to repreſent to us different Parts from thoſe which we have ſeen: I call 'em different, becauſe they relate to other Subjects; tho' they perhaps agree in that Particular, that he ſtill in them will ſhew himſelf a Superſtitious Extravagant.

Chap. XIX.

Critico-comical Reflections ſent to Monſieur Oufle *by his* Genius, *or the Stratagem made uſe of to diſſuade his believing what he did concerning the Power which* Judicial Aſtrologers *aſcribe to the Stars.*

TO tell the Reader that Monſieur *Oufle* believ'd what was ſaid by thoſe who profeſs'd *Judicial Aſtrology*, is not ſurprizing or incredible, and that for two Reaſons; the firſt is, Becauſe he was, as we have ſeen, one of the Men in the World which gave the moſt way to Superſtition. The ſecond is, That we daily ſee many People, who tho' not ſo thro'ly infatuated as he, yet are not any leſs than he was, prejudic'd in favour of all that tends to *Judicial Aſtrology*, which I ſhou'd term a downright Cheat, if I had not a ſort

of

of Respect for certain Great Men, who have been fond of displaying a great deal of Learning and Pains to prove its Validity. If I shou'd venture to call it a Cheat, without proving the Justice of such a disgustful Name, they wou'd doubtless seem angry with me; I say they wou'd seem so; for their Learning and good Sense will be my Security, that their private Thoughts wou'd justify my using that Expression; besides which, I presume to add, that in their Writings they are more sollicitous to shew their great Ability, than to lay down real Truths; 'tis thus that I think; but Monsieur *Oufle* is not of the same Opinion. He gave so much Credit to *Judicial Astrologers*, that he look'd on their Predictions to be either Commands which he irresistably obey'd, or Prohibitions which restrain'd him from doing any thing, how strong soever the Reason might be that engag'd him to do what they forbid. He gave considerable Sums to have his own Nativity punctually Calculated, as also those of his Wife and all his Children (for in Horoscopes Mony has a much better Influence than the Stars, which they plentifully bestow on whom they please.) Amongst all the Genitures of his Family, there were two which puzzl'd and disturb'd him, and which occasion'd what we are coming to: These two Horoscopes were that of *Camilla*, and that of *Ruzine*: The one affirm'd, that the first shou'd be marry'd to a considerable Lord; and the other, the second Daughter shou'd, be a Nun. But the former seem'd to be, and really was, very far from the advancement which her Stars had predicted; and the latter made no scruple of declaring that she had no Aversion to Marriage, and in short, to being Wife and Mistress in her turn: and her Mother was at least as desirous of it as she, by reason she lov'd her with a Tenderness far exceeding that which she had for the rest of her Children, and desir'd nothing so much as to see her well settled, that is, marry'd to a Man that she lov'd, and by whom she was lov'd, and who by his Profession and Estate, might render her as happy as she cou'd wish and hope to be. There was a Person thus qualify'd in every Particular, who had long made the most pressing Addresses, without being ever able to prevail on Monsieur *Oufle* to hearken to him, and that by reason of the disagreeable Predictions of her Horoscope: He Arguing as those usually do who give way to these ridiculous Infatuations, That if she settled herself in contradiction to the

Stars, she wou'd for the remainder of her Life be crush'd by their malignant Influences. Madam *Oufle*, who like a very Judicious Woman, or at least much wiser than her Husband, believ'd that the Stars did not at all intermeddle with our Affairs, or that if they wou'd interpose, they are not so intelligent, as that we ought to take their Advice, and execute their Orders; she, I say, one Day talk'd with *Ruzine* and her Lover on all that had pass'd on this Account: This Lover, whom I shall call *Belor*, was a Man of a perfect Good-nature, and very agreeable Humour, and had long apply'd himself to the Study of the necessary and curious Sciences. In his youngest Days, I wou'd say, about the time he come from School, he seriously apply'd himself to the Study of *Judicial Astrology*, and had frequently been cheated by those who make a gainful Trade of it; but afterwards Age ripening his Judgment, and being consequently better able to distinguish Error from Truth, he so perfectly discern'd the Falsity and Folly of this Science, or rather of this fraudulent Juggle, that he continually engag'd against the Astrologers, both in his Discourse and Writings. Amongst other Books which he compiled on this Subject, was one intitul'd *Critico-comical Reflections on the Power and Effects attributed to the Planets, Cœlestial-Signs, Comets, Eclipses; on the ridiculous Temerity of Horoscopes,; on the chance Predictions of Almanacks; on the pretended Virtues of Talismans; and in general, on all the Chimera's and Impertinencies of* Judicial Astrology. In this Piece he particularly apply'd himself to treat these Subjects in a manner which was equally forcible, diverting and comical: For, said he, this sort of *Astrology* does not deserve to be seriously handled, 'tis so Ridiculous, Chimerical and Impertinent: He mention'd this Tract to Madam *Oufle* and her Daughter in Conversation with them on the Horoscopical Reason which Monsieur *Oufle* alledg'd for not consenting to marry his Daughter *Ruzine* to him. After he had given them the particulars of the Contents of his *Reflections*, they all Three agreed, That perhaps it might turn to account if they cou'd cause the deluded Monsieur *Oufle* to read them: But yet Madam *Oufle*, perfectly acquainted with her Husband's Temper, concluded that he wou'd never cast an Eye on these Considerations, if some secret way were not hit on to engage him to it; and that 'twas necessary to make use of something astonishing, prodigious and extraordinary, to

make

make him look into this Work; for, adds she, there is more reason to hope for what we wish from this Conduct, than from the Performance itself, be it never so excellent. This Advice was approv'd, and they all consider'd how to execute it. To which end, they agreed, according to the Advice of *Ruzine*, to take in the assistance of *Mornard*; for, as we have already seen, she was well acquainted with his Abilities: He was then call'd, and enter'd into the Secret. The Project then in short, was, That *Belor* shou'd touch over his *Reflections*, that they shou'd appear to be written particularly for Monsieur *Oufle*, that after causing them to be transcrib'd in a very legible Hand, they shou'd be made up in an extraordinary manner, with this Direction: *To Monsieur* Oufle *from his Genius*; that on an Evening when Monsieur *Oufle* shou'd be in his Closet, talking with the Abbot *Doudon*, which frequently happen'd, *Mornand* shou'd at the top of the Chimney throw down some Artificial Fire, and after it the Pacquet; but the whole to be done with great Caution, and the utmost Dexterity. These Measures thus taken, were some time after so successfully executed, that the good Man and his Son were fairly caught in the Snare. 'Twou'd be useless here to run into the particulars of the execution of this Stratagem; 'tis enough to say, that when the Pacquet fell into the Room, both Father and Son were equally disturb'd, affrighted and astonish'd; after recovering themselves out of this Trouble and Fright, they took up this wonderful Pacquet, and the Superscription charm'd, as it really hit them very well; for they were not unacquainted with whatever had been said of Genius's; they were not ignorant, I say, that Authors assert, they are Souls separated from the Body (*a*); Beings betwixt the Gods and Men (*b*), Creatures which fill the infinite Space betwixt God and us (*c*). That every Person has one

(*a*) According to *Apuleius*, the Soul separated from the Body, is call'd a *Genius*. *World Bewitch'd*, p. 23.

(*b*) Those have done a great Service to Philosophy, who have establish'd Mortal Creatures betwixt the Gods and Men; to which may be ascrib'd whatever surpasses Human Weakness, and does not come near the Divine Greatness. Count *Gabalis*, p. 70, 71.

(*c*) Philosophers are puzzled with this Infinite Space which is betwixt God and Men, and fill it with *Genius's* and *Dæmons*. *Fontenell's History of Oracles*, p. 74.

(*d*) Plu-

one of his own (*d*). That Cities, Provinces and Nations, &c. have also their particular Ones (*e*); that they have been believ'd to be Gods (*f*); That to know One's Genius, one must be born at a particular time (*g*). To conclude, they were perfectly well acquainted with what had been said of that of *Socrates* (*h*), of which Antiquity has made

(*d*) *Plutarch* says in the Life of *Mark Antony*, That there was an *Ægyptian* Magician, which inform'd *Anthony* when Triumvir, that his *Genius* was vanquish'd by that of *Octavius Cæsar*, and that *Anthony* intimidated by this Warning, retir'd into *Ægypt* to *Cleopatra*. *Le Loyer of Spectres*, p. 75.

(*e*) Cities and Provinces have their *Genius's*, as also have Rivers and Springs: the *Genius* and God of Fairs, of Houses, says *Arnobius*, l. 4. *Advers. gent.* was call'd *Lateranus*. The conferring Gods, according to *Arnobius*, *l. 5. Advers. gentes.* were loose and libidinous, and committed uncleanness with Women like *Incubuses*. The *Romans* held, that one of them in the House of *Tanaquil*, *Tarquin's* Wife, impregnated her Slave *Ocrisia*, and begot on her *Servius Tullius*, who was afterwards King of the *Romans*. *Le Loyer of Spectres*, p. 75.

According to *Pausanias*, the *Eleans* saw their *Genius* in the shape of a naked Infant, at the Head of their Army fighting against the *Arcadians* their Enemies; and immediately after the Victory it turn'd into a Serpent, which was seen to slide into a Cave, where in memory of this signal Benefaction, the *Eleans* erected a Temple to it, and rank'd it amongst the number of the Gods which they worship'd. *Learned Incredulity*, p. 75.

(*f*) The *Genius's* were thought to be Gods, in whose Tutelage every Man remain'd from the Moment of his Birth: This is *Censorinus's* Definition of *Genius's* in his Tract *De die Natali*; for which reason the *Tuscan* Priests call'd them *Consentes*, or Accomplices, becauses says *Arnobius*, l. 3. *Advers. gentes*, they were born and die with us. *Le Loyer of Spectres*, p. 201.

(*g*) 'Tis an Observation of some very Superstitious Persons, mention'd by the Jesuit *Thyræus* in his Book *De Apparitionibus Spirit.* c. 14. p. 346. That all the Children born on the Days of the *Quatuor Tempora*, generally bring with them their Cauls and Membranes, and may more easily than others come to the knowledge and familiarity with their *Genius's* which are destin'd for their Conduct; of which Privileges those also may boast, according to *Ptolemy*, *Quadrip.* l. 4. c. 13. *textu* 18. who have the Moon for the Mistress of their Actions in conjunction with Sagittary or Pisces in the Scheme of their Nativity. *Naude's Apology*, p. 220.

(*h*) *Apuleius* wou'd have the *Genius* of *Socrates* to be a God; *Lactantius* and *Tertullian*, that it was a Devil; *Plato* says, 'twas invisible; and *Apuleius*, that it might be visible: *Plutarch*, that it was a Sneezing either on the left or right side of the Nose, according to which *Socrates* presag'd a happy or unhappy Event of the Undertaking: *Maximus Tyrius* says, 'twas only a remorse of Conscience, which check'd the impetuous Violence of his Nature; and which was neither heard nor seen, but by it *Socrates* was restrain'd and prevented from doing any ill: *Pomponatius* says, 'Twas a Star which was predominant at his Nativity: And lastly, *Montagne* is of Opinion, That it was a certain Impulse on the Will, which offer'd itself to him, without giving him verbal Advice: As for me, I think they may as truly say, That this *Dæmon* of *Socrates*, which was to him, *in rebus incertis prospectator, dubiis præmonitor, periculosis viator*, was nothing but the good Rule of his Life, the wise Conduct of his Actions, the Experience he had of Things, and the result

made ſuch a Noiſe, and which it has been thought fit to revive in our Days. They then open'd the Pacquet, but with a ſort of Reſpect, by reaſon of the extraordinary manner of its conveyance to them, and on account of the pretended *Genius* which ſent it; they attentively read its Contents: I ſhall ſpeak of the Effects of this Reading, after I have recited the Paper it ſelf, which follows.

reſult of all his Virtues, which form'd in him this Prudence, which perhaps might juſtly be call'd the luſtre and ſavour of all his Actions, the Eye which ſaw, giuided and order'd every thing; and in a word, the Art of Life, as Medicine is the Art of Health. *Naud. Apol*. p. 226, 227.

Critico-Comical Reflections

On the Power and Effects aſcrib'd to the Planets, Cœleſtial-Signs, Comets and Eclipſes; on the raſh Folly of Horoſcopes; on the chance Predictions of Almanacks; on the Virtues of pretended Taliſmans, and in general, on all the Chimæra's and Impertinences of Judicial Aſtrology.

OUFLE, I am thy *Genius*, thy Guidance is entruſted to me, I am to Account for it. Wherefore, I am oblig'd to draw thee out of thoſe Errors into which thou art precipitated, and into which thou ſinkeſt deeper and deeper by thy Credulity, and the Eaſineſs with which thou giveſt way to the Snares laid for thee. Amongſt thoſe Errors, I have particularly choſen one this Day, that is, *Judicial Aſtrology*, which thou takeſt for the Rule of all thy Steps, and of thoſe of the Perſons which compoſe thy Family. The *Genius's* of the Judicial Aſtrologers daily laugh at me, whilſt they ſee thee Prepoſſeſs'd by ſo many Impertinences, and ſeriouſly believing ſo many ridiculous Follies, which thoſe who are thy Conducters, make thee ſwallow at pleaſure. In ſhort, theſe Infatuations reflect back on me, and make me alſo paſs for a Fool; and I am not, I'll aſſure you, at all fond of that Character: The Inſults of this Nature are inſupportable to me, ſince they make room for a Suſpicion

that I wholly neglect the discharge of the Imploy committed to me, with regard to thee: Thou hast been simple enough to value this pretended Science, and I proceed to shew thee, that thou oughtst only to despise the Instructions which it gives thee, and the Promises which it makes thee. Don't then in the least expect, that like thee, I shou'd treat it seriously, and as a very important Subject; it does not deserve it; all that it says is so Chimerical and Imaginary, that the most that can be allow'd it, is to divert One's self with it: No more is necessary than to make it speak itself (which I shall frequently do in this Paper) to prove that what it says, is really proper Matter of Laughter. Farther, I assure thee on the Word of a *Genius*, that I will not make any Reflection which shall not be founded on the Rules, Principles, Maxims and Narrations which are in Authors that are known to thee, so that thou shalt continue in a province to which thou art no stranger. As fast as thou readest this, thou wilt remember to have read in several Places, what offers itself to thy Eyes; for thou dost not want Memory; of which thou hast already given incontestible Proofs; 'twere to be wish'd that thou hadst as much Judgment; I speak very freely, as thou seest, and thus 'tis that a Master shou'd treat his Schollar; thou wou'dst doubtless be much wiser, if like me, others had told thee Truths, without sparing thy tender Ears, and flattering thy Prejudices. Bear then, without complaining, my Remonstrances. I suffer much more on thy account daily, from I know not how many pitiful *Genius's* assign'd for the conduct of Horoscope Makers, which continually railly me upon what thou thinkest, on what thou sayst, and on what thou dost. I'm forc'd to see the Joy which they have when they learn from others, or know of themselves, that thou runn'st into the Snare of the Astrologers; they offer such Insults to my Face as are insupportable, and in short I am so weary of this Trade, that I am resolv'd to take a Course to remedy it. To this End, I proceed to shew thee, the folly of thy Credulity, by making thee see how ridiculous those Notions are which pass in thy Mind for true and reasonable; make thou then a profitable use of this, if not thou wilt repent it: I say no more at present, but proceed to the Matter.

The Frst REFLECTION.

THERE are in the Heavens Seven Planets, and in a part of them which is call'd the *Zodiac*, (which is a sort of Cœlestial Girdle, or if you will, a kind of Band, according to its Situation with regard to the two Poles of the World;) Twelve Signs: These Planets, and these Signs are plac'd there expresly for us, say the Judicial Astrologers, they have their important Imployments on our Score, they are continually attentive to send us Influences to torment, or to please us. We have not a Member which these Cœlestial Bodies don't Govern as they please, as tho' Strings were fasten'd to each part of our Body, which the Stars pull'd or let loose as their Fancy led them, according to the Motion or rest which they please to give us. The *Sun* governs the Head, the *Moon* the Right Arm, *Venus* the Left Arm, *Jupiter* the Stomach, *Mars* the Testicles, *Mercury* the Right Foot, and *Saturn* the Left: As for the Signs, the *Ram* governs the Head, the *Bull* the Neck, the *Twins* the Arms and Shoulders, the *Crab* the Breast and Heart, the *Lion* the Orifice of the Stomach, the *Virgin* the Belly, the *Balance* the Reins and the Buttocks, the *Scorpion* the Privy-parts, the *Archer* the Thighs, the *Goat* the Knees, the *Waterman* the Legs, and the *Fishes* the Feet. But there is some small difference amongst these Gentlemen, who don't always and in every thing agree; each of them will have his Opinion; and some Astrologers make the *Ram* to preside o'er the Head, the Bull o'er the Neck and Throat, the *Twins* o'er the Shoulders, Arms and Hands, the Crab o'er the Breast and Lungs, the *Lion* o'er the Diaphragma, Stomach and Belly; the *Virgin* o'er the Heart and *Hypocondria*, the *Balance* o'er the *Vertebræ* and Reins, the *Archer* o'er the Thighs, the *Goat* o'er the Knees, the *Waterman* o'er the inside of the Knees, and the *Fishes* o'er the Feet. It must not yet be imagin'd, that Astrologers assign these Imployments to the Cœlestial Bodies, without alledging some sort of Reasons to support what they say: Let us then plainly recite some of their Arguments, and after that, we will Argue in our Turn. The Astrologers have assign'd to each Planet a Power over each Part of the Body; they found this Empire on a certain Sympathy, which they pretend they have with the Stars. They affirm, that the Heart has its relation

to the Sun, the rather, becauſe it is the Source of vital Heat, this Planet alſo vivifying, ſpreads its Rays thro' all Parts of the World. They will have the Moon to preſide o'er the Brain, and that by a hidden Virtue ſhe ſubjects it to believe or disbelieve. The Liver, which is the Part where the Blood is produc'd, regards *Jupiter* as its predominant Star, who by his lively Colour ſufficiently diſcovers his Empire over Sanguine Conſtitutions. The Reins are under the Government of *Venus*, which is a Fruitful Planet: as the Spleen, which is the Receptacle of the Melancholy Humour, is ſubject to the Impreſſions of *Mars*, who is choleric and angry; In ſhort, they ſay, That the Lungs which continually aſpire and reſpire the Air, of which the Voice is form'd, have their tendency to *Mercury*, a Windy Planet, who ſeems to be the Meſſenger of Heaven, by going and coming, as tho' he was imploy'd in carrying his Maſter's Orders. Can any body reaſon more wretchedly? And is it not a ſurpizing thing, nay, rather prodigious, that there ſhou'd be People found which ſuffer themſelves to be ſeduc'd by ſuch Dreams? All that I have recited is purely Phyſical, and this fine Invention wou'd be imperfect, if no Morality were mix'd with it; but that is provided for, of which behold a Pattern; the *Ram* makes Men Laſcivious and Gluttonous, the *Bull* Raſh and Seditious, the *Twins* Curious and Covetous, the *Crab* Inconſtant, the *Lion* Choleric, the *Virgin* Chaſte, the *Balance* Juſt, the *Scorpion* Jocoſe and Treacherous, the *Archer* Proud, the *Goat* Valiant, the *Waterman* Moderate, and the *Fiſhes* Faithleſs. If a Comet reſemble a Flute, Muſicians have a care of yourſelves, the Aſtrologers will advertiſe you, that 'tis you it aims at; if 'tis in the Privy-parts of a Sign, Wantons you are all to fear; if its ſituation be ſuch, as with the Stars, to form a Triangle or a Square, 'tis to the Sciences and the Mind that it addreſſes itſelf. What Showers of Poyſon does it ſcatter, when plac'd in the *Dragon's* Head North or South! Have a care how you take Phyſic, when the Moon is in the Sign call'd the *Bull*, becauſe an Aſtrologer will tell you in an oracular Tone, that this Animal being one of thoſe which chew the Cudd, he will draw the Purge from the bottom of your Stomach upwards, make you Vomit, and bring up every drop of it. If you gather Succory in the Hour of *Mars*, 'twill be much better to cure Inflammations of the Liver, than if 'twas gather'd at another time; and behold the wonderful

derful Reaſon for it; 'Tis certain that *Jupiter* inflames the Liver; 'tis alſo certain that *Mars* is an irreconcileable Enemy to *Jupiter*; and thus 'tis conluſive that making uſe of a piece of Succory which *Mars* protects, *Jupiter* cannot hinder its anſwering the expected end. What are you doing, my Friend, do you build your Houſe in the fourth Degree of *Scorpio*! this cœleſtial Scorpion will produce an infinite number of tereſtrial ones which will render your Houſe uninhabited as long as it ſhall ſtand: But why, Mr Aſtrologer, does not that Sign at all affect the other Piles of Building rais'd at the ſame time? I ſay, Tell me why! and for what Reaſon? Is it purely becauſe it has no mind to it? Are you born under *Capricorn*, whilſt that Sign had the Crown of the Eaſt? A good Omen! ſpend extravagantly, fear nothing, you'll never groan under Poverty: *Capricorn* will make uſe of that Crown to put one on your Head, you ſhall be King: If ſo; how many Kingdoms are we to have, if many Children happen to be born under that Sign? For I believe the Aſtrologer will not venture to declare, that there are only ſome particular ones which this Sign will be pleas'd to gratify with this charming Influence. Are you ſuch a Lover of Muſic, that you wiſh all your Children to excel in it? *Judicial Aſtrology* will furniſh you with the Means; manage ſo, that your Children ſhall be born under the Conſtellation of *Orpheus*'s Harp, and their Bodies will reſound like a Lute or a Harpſicord. You will prove an excellent Hunter, if you are born under *Orion*; and as good a Fiſherman if *Aquarius* preſided over your Birth. You ſtutter and are dumb, I thence infer the time when you were born; you came into the World, when *Saturn* and *Mercury* were in oppoſition in a brutal Sign.

I ſhou'd never have done, if I ſhou'd ſuffer myſelf to be prevail'd with by all that my Memory ſuggeſts with regard to their Predictions and Pretences, ſo far as to particularize them. What I have already ſaid, is ſufficient to determine concerning the reſt; for what I omit is not more reaſonable. What a ſpacious Field ſhou'd I have for Diverſion, if I ſhou'd by piece-meal examine what I have ſaid! Take that on thyſelf, honeſt *Oufle*, my dear Diſciple, I leave it as Imployment for thy Hours of Recreation. Endeavour to conceive how much, for inſtance, the influence of the *Balance* can fix on the Buttocks of one Child, in order to govern them regularly, and then on the *Vertebræ* and Reins of another,

another, for the same end ; How can *Mercury* and *Saturn* agree together to master the Feet, the one the Right and the other the Left, in such manner, as not to mstiake, and not take it amiss that the *Fishes* shou'd interfere with them in the same Function ? Why does the *Crab* render Men inconstant ; that Fish, I say, whose Motions are so heavy and sluggish ? Do but run thro' the rest of these Follies in the same manner, even at your most leisure Hours : This is what I have to say in general on this Subject ; and what may very much contribute to give even thee a Diversion, which I advise thee to take.

II. 'Tis certain, that the Figures allotted to the Cœlestial Signs, are not any where to be found, but in the Minds of those, who run into these Imaginations. 'Tis, for instance, owing to a pure Caprice, to represent a certain Sign, by the Figure of a Woman ; for it certainly no more resembles Human Shape, than another. But on supposition that it tended somewhat towards a Human Figure : are we so sharp-sighted, even with the assistance of the very best Telescopes, to discern that this Sign resembles a Woman, and not a Man ? And if our distinguishing Faculty wou'd reach so far, cou'd we discover, that 'twas the Figure of a Virgin, rather than that of a marry'd Woman ? And farther, tho' 'twere possible for us to make all these subtle Distinctions, and clearly discover that a certain number of Stars are so situate, that they form the Figure of a Virgin ; wou'd it thence follow, that they communicated to a Body, perhaps at the distance of Thirty Millions of Leagues, an Influence prejudicial to the Multiplication of Mankind ? You doubtless know that 'tis the Sign *Virgo*, which I mean. 'Tis in this manner that you ought to reason ; for 'tis for you that these Arguments are design'd ; 'tis to excite you to form the like. For my part, I have no want of them, for we Genii, usses,conceive things as they really are, by reason that being disengag'd from matter, we enter into a more strict examination of things, and also perfectly know what they are, and what they may be. If thou wou'dst believe me on my Word, I shou'd not urge so many Reasons to thee ; but barely tell thee that Judicial Astrology is a Science purely Chimerical. But to go on.

III. How

III. How then! Because a Comet seems to answer to certain Stars, which it has pleas'd the Ancients to call the Sign of the Virgin, in compliance with the Poetical Fictions, which tell us that Justice, or *Astræa Virgo*, disgusted at a World so very much corrupted as ours, was pleas'd to go to Heaven: How comes it to pass that thence Women must be barren! Or not meet with any Husbands! Can we ever expect any real Truth from Predictions founded on such Chimera's? There is a Constellation which it has pleas'd several Persons to call the Ballance, and which is just as like a Ballance as a Windmill: The Ballance is an Emblem of Justice, therefore those who are born under this Constellation shall be Just and Honest. There are three other Signs in the *Zodiac*, one of which is call'd a *Ram*, the other a *Bull*, the third a *Goat*, and which might as well be call'd an *Elephant*, *Crocodile* and *Rhinoceros*; the *Ram*, the *Bull*, and *Goat* are Animals which chew the Cudd, therefore those who take Physick whilst the Moon is in these Constellations are in danger of Spewing it up again. Would it not be more reasonable to conclude that the *Ram*, the *Bull*, and the *Goat* are nothing but pure Imaginations, and that therefore, the vomiting of the Potion is only imaginary?

IV. Let us see how 'tis possible for the Planets to render Men Courageous, Unchast, Proud, or Wise and Prudent: How they can render the designs of Men, Happy, or Unhappy; how they oblige a Girl to resolve to shut her self up in a Convent; one Man to make himself a Magistrate, and another to go to Sea; in short what measures they take to make such great stirs in the World as we see. The Planets cannot excite all the Passions which diversify Events, at least unless they bestow Knowledge on all the Corpuscules which they disperse in the Air. To make thee the better comprehend this, I select out of Antiquity, the *Trojan* War, which has formerly been, and is daily so much talk'd of; this Event is considerable enough for the Cœlestial Bodies to have been engag'd in it, since, according to Astrologers, they every day employ themselves about an infinite number of Trifles which don't deserve so much as mentioning. Suppose then that a Planet form'd all the Passions which produc'd the *Trojan* War, it must also be suppos'd that some of these Atoms, or Corpuscules were first

charg'd

charg'd with a Commiſſion to render *Paris* enamour'd with *Helena*, and her in love with him; that other Atoms for their part took care to incenſe the poor Cuckold *Menelaus* againſt *Paris*, and all thoſe that belong'd to him, and to perſwade him, tho' 'twas no ſuch thing, that his dear Spouſe had been extreme uneaſy ever ſince her abſence from him, and that ſhe entertain'd the moſt inexorable revengeful thoughts againſt her raviſher; for without this perſwaſion, 'tis probable that he wou'd not have yielded to put all *Greece* into ſuch a Combuſtion to get a ſight of her again. Nor is this all, there were ſeveral other Commiſſions to be diſcharg'd, and conſequently many more Corpuſcules were requiſite; ſome muſt have repreſented to *Agamemnon*, that he ought not to bear this Stain on his Family; ſome to flatter him with the hopes of the general Command of all the Forces; there muſt have been an innumerable parcel to go thro' all the Cities, Towns and Villages of *Greece*, and there oblige all who were able, to take up Arms; ſome muſt be wanting for the Court of *Priam*, to make him reſolve not to ſurrender *Helena*, how great ſoever ſhou'd be the Efforts of thoſe who demanded her. I will not go any farther with this enumeration for fear of affrighting thee; for thou might'ſt be apt to think that the Stars being oblig'd to ſuch a vaſt Expence of Corpuſcules which they draw out of their own Subſtance, might at laſt exhauſt and deſtroy themſelves, and conſequently diſappear, and the like happen to the Sun and Moon and all the other Planets, which wou'd put us in great Confuſion. Are you not ready to laugh at the thoughts of all this Corpuſcular Management? Believe me, don't reſtrain thy Laughter if inclin'd to it; for the Subject well deſerves it.

V. Some Ancients have ſaid (for what have they not ſaid?) that thoſe beautiful Stones which we may call precious, are the coagulated Tears, which fall from the Stars which are the Eyes of the Heavens; for which reaſon Aſtrologers aſſure us that each Planet has its Favorite Stone. Accordingly is it not Natural to be tenderly fond of our Eyes? The Ætites or Eagle-ſtone, ſay they, and the Jacinth are of a Solar Nature; the Emerald is Lunary; the Loadſtone is proper to *Mars* as well as the Amethyſt; the Topaz and the Porphyry agree with *Mercury*; the Beryll belongs to *Jupiter*; the Cornelian to *Venus*, the Chalcedony and the

the Jaſper to *Saturn*. And thus at the ſame time that the Sun orders ſome of its Rays to ſettle on the Head of a Man, he darts others to form the Jacinth; whilſt *Mercury*, *Venus*, and the other Planets are each of them particularly buſy'd about other Stones. What a variety of Labours is here cut out for theſe Cœleſtial Bodies! To drudge to make or ruin the Fortunes of Men; furniſh them with Deſigns, and the manner of executing 'em; render them Virtuous or Wicked; reſtore their Health, or load them with Diſeaſes; watch the very Moment in which Trees are planted, in order to make them either Fruitful or Barren; continually to run around Stones and Metals to provide them with Virtues and Properties. To ſpeak freely, here is a great deal of Work for Bodies ſeparated by immenſe Spaces from the Subjects of their Labour! How does a high Wind or a thick Cloud divert and retard in their way the Influences which they ſend? I wiſh Aſtrologers cou'd tell us what they do to clear their paſſage, maugre theſe Obſtacles which may oppoſe 'em.

VI. According to *Philo*, the Stars are animated and move themſelves in a Circle by their own Intelligence. *Maimonides* ſays, That all the Stars and Cœleſtial Orbs are one Soul, that they have Knowledge, Underſtanding, and a durable Life, knowing him by whoſe Word the Univerſe was made; that each of theſe Creatures according to its Excellence and Dignity, praiſes and glorifies its Maker, following the Examples of the Angels; and that knowing GOD, they alſo comprehend what they are themſelves, as do the Angels, who are above them; but that their Knowledge is inferior to that of the Angels; and above that of Men; in ſhort, he aſcribes to them Sight and Reaſon. To allow Senſe, Sight and Reaſon to the Stars; to pretend that they are capable of committing of Crimes, and practiſing of Virtues, ſeems a ridiculous Opinion, and certainly it deſerves that Name; But I don't believe that Judicial Aſtrologers dare own its being ſo, ſince they muſt themſelves neceſſarily believe the Stars to be reaſonable Beings, in order to aſcribe to them ſo many Operations, of which they cou'd not diſcharge themſelves without having ſome ſhare of Reaſon; the exactneſs with which they by their Influences ſtick rather by one Stone than another, one Member rather than another, one particular Tree preferable to

all others; this Discernment requisite to make the Choice, this Regularity of Influencing in due time and place, to cause the performance of certain Actions, to avert certain Dangers, to produce certain Events; all these, I say once more, savour very much of Reason.

VII. Amongst several Discoveries which *Pythagoras* made, Antiquity particularly admir'd that of the Cœlestial Musick, which he only heard; they refer us to him for the manner of it. He said, That by the distance betwixt the Stars, he discover'd the Tones of Musick; that betwixt Heaven and the Moon, there is one Tone; a half Tone from the *Moon* to *Mercury*; a half Tone from *Mercury* to *Venus*; from *Venus* to the *Sun*, the distance is once and a half as much as from *Venus* to *Mercury*; from the *Sun* to the Circle of *Mars*, one Tone; from *Mars* to *Jupiter*, half a Tone; from *Jupiter* to *Saturn*, half a Tone; and from *Saturn* to the *Zodiac*, once and a half as much as from *Jupiter* to *Saturn*; and thus by the Conjunction of this Harmony arise the Seven Tones of Musick: After this ought we to be surpriz'd, if there are Influences in the Stars to produce Musicians, since all the Heavens together Compose but one Piece of Musick? Perhaps, if we had Eyes strong enough, and were perfectly acquainted with the true State of the Heavens, we shou'd observe in them, what they send hither, I wou'd say, Wars, Famine, Joy, Grief, Vices and Virtues. Thou wilt perhaps say, I am very merry on this Subject: I freely own that I am not of thy Humour, to entertain a serious Notion of the Astrological Mysteries of which I have been speaking. Consider well what has been said, and thou wilt find that the Consequences which I draw are not so ridiculous as thou thinkest them.

VIII. What ridiculous Notions have been allow'd concerning Eclipses! The *Athenians*, says *Plutarch* in the Life of *Pericles*, anciently burnt all those alive which said that an Eclipse was occasion'd by the Interposition of the shade of the Body of the Earth, or the Body of the Moon. According to the same Author, in the Life of *Nicias*, in the IVth Century after the Building of *Rome*, none durst venture (but to their best Friends, and that with great caution) to explain the Cause of Eclipses of the Moon, which *Anaxagoras* Taught not long after. 'Twas a very general Notion

Notion amongst the *Pagans*, That Eclipses of the Moon proceeded from the Power of certain Magical Words, by which the Moon was torn from Heaven; and drawn to the Earth, to force her to cast her Scum on the Herbs, which thence became more proper for Charms and Enchantments. *Lucan* says, *l.* 6.

Et patitur cantu tantos depressa labores,
Donec suppositas propior despumet in herbas.

Aglaonice the Daughter of *Agetor*, a Woman learned in *Astrology*, made the People believe, that she pull'd down the Moon from Heaven by Charms and Enchantments. *Plutarch* in his Treatise of the *Cessation of Oracles* N°. 10. A certain Poet says, That the *Necromantic Brachmans* draw down the Moon and make it fall on the Earth in the shape of a young Steer.

This falls in with thy Taste; for I know that thou believest all that is said of Sorcerers and Magicians. To rid the Moon then out of her Pain, and to elude the Power of the Charm, 'tis said to be requisite to prevent her hearing any Words; which end is gain'd by making a horrible Noise. The *Persians* also practis'd this ridiculous Ceremony, pursuant to the Relation of *Pietro della valle*: 'Tis also us'd, according to *Tavernier*, in the Kingdom of *Tonquin*, where the Natives fancy the Moon fights with a Dragon. *Virgil* says, *Eclog.* 8.

Carmina vel cælo possunt deducere lunam.

And *Horace* speaking *Lib.* 3. *Od.* 5. of a famous Witch at *Ariminum*, says, That by her Enchantments she caus'd the Heaven, Moon and Stars to descend.

Quæ Sydera incantata voce Thessala
Lunamque cælo deripit.

Plutarch speaking of an Eclipse of the Moon, informs us, That on that Occasion the *Romans* sounded brazen Instruments, and lifted up to Heaven great lighted Torches, imagining that by that means the Moon was very much eas'd.

Cum frustra resonant æra auxiliaria Lunæ.

says *Ovid* l. 4. *Metam.* and *Juvenal* in his 9*th* *Satyr* speaking of a tatling Woman, says that she was capable of making Noise enough to help the Moon in her Labour.

Una laboranti poterit succurrere Lunæ.

At *Peru* when the Sun is in an Eclipse, the People of that Country say, That 'tis angry with them for some Fault by them committed, because the Aspect is disturb'd, as is the

Face of a Man in Anger; and hence, as is usual amongst Astrologers, they Prognostic, that some great Evil will shortly befal them: They Predict the same in Eclipses of the Moon; they believe her to be sick when she appears black, and reckon that she will infallibly die if she be wholly darken'd; that then she will fall from Heaven, that they shall all die, and that the World will be at an end; they are in such a Fright, that as soon as she begins to Eclipse, they make a terrible Noise with Trumpets, Cornets, Atabales and Drums; besides they tye up Dogs and severely beat them, to make them Bark, in hopes that the Moon, whom they take to be fond of those Animals on account of some signal Service which she formerly receiv'd from them, wou'd have pity on their Cries, and awake out of the sleep into which her Disease has thrown her. Farther, whilst she is so sick, they stir up their Children and Youth to invoke her with Tears in their Eyes, and pray her, that she wou'd not suffer herself to die; for fear her Death shou'd be the Cause of their Universal Destruction: The Men and Women make confus'd Responses to these Cries, and such a strange Noise, as the like cannot possibly be conceiv'd. The *Siamese Talapoins* teach, That when the Moon eclipses, 'tis devour'd by a Dragon, and when it appears after its Eclipse, the same Dragon casts it out again. *Herrera* says, *t.* 3. *l.* 13. *c.* 13. That the Inhabitants of *Ternate* one of the *Molucca* Islands, weep at the Eclipses of the Sun and Moon, on an Opinion which has been instill'd into them, That they must necessarily cause the Death of their King or some great Person. Thus we see there are many erroneous Imaginations concerning the Nature of Eclipses, or if thou wilt, on the manner how they happen.

IX. Let us now observe some Instances of People who have turn'd these Mistakes to a very good account; for there are always Subtle Men, who turn to their Profit the Weakness of the Simple. If thou wou'd'st attentively consider all that has happen'd to thyself, thou wou'dst allow that thou hast frequently been deceived on the like Occasions. The *Pannonian* Legions mutinyng against *Drusus*, the Son of *Tiberius*, and an Eclipse happening then, so seasonably, as if he had desir'd it, he thence took occasion to reduce them to their Duty. *Christopher Columbus* considerably advanc'd his Affairs amongst the *Indians* of the New World,

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by Predicting an Eclipse of the Moon to them. Thus the Ignorant are impos'd on.

X. Thus having said enough of the Errors concerning the Nature of Eclipses; let us at present say something about the Presages ascrib'd to them; which shall be done in few Words, but such as shall be very significant, and ought to satisfy the Mind of him that has but even the least Spark of Reason. Because thou givest very much way to Astronomical Predictions, 'tis to thee I address these Words: Tell me, good *Oufle*, art thou in the right to imagine, that GOD has chosen for the Signs of his Chastisements, or of his Rewards (I may call 'em rather Signs of Chastisements, to accommodate my help to the Opinion of the Vulgar, for so they take 'em to be generally, not to say always) the Eclipses which happen four or five times each Year, and which frequently don't come to the knowledge of any Man? How! if thou wou'dst warn thy Children of a Punishment, wou'dst thou make use of a Means which regularly happens at a certain time, and of which thou shou'dst not be assur'd they cou'd have any knowledge, to give them this Warning? Who told thee that Eclipses denote that the Soveraign of all Beings is angry with Men, and that He sends them purposely to advise them that He will incessantly punish them for their Crimes? Study the Cœlestial Revolutions, and thou wilt learn that tho' we shou'd not sin at all, Eclipses wou'd happen as they do.

XI. These Eclipses cause a Darkness; thence all the People in the darken'd Countries become Sick. What a wretched Consequence is this! are there not People which without alteration of their Health continue whole Days in much darker Places, than the darkness of the greatest Eclipse? Are not Aliments more necessary to Life than the Sun, since near the Poles, there are Nations which chearfully pass several Months successively without the Sun rising in their Horizon? Is there any thing more extravagant than to imagine, that the pretended malignity of the Darkness of an Eclipse, amongst a prodigious number of Men, goes directly to, and picks out the King, to afflict him with some Disease, or make him loose his Crown? For, as thou knowest, according to the Maxims of Astrologers, Eclipses generally aim at great Men. Is it not because Astrologers

are generally in a wretched low Condition, and they themselves very much regard Greatneſs?

XII. I will not leave the Moon without ſpeaking (tho' in few Words) of ſome Effects falſly aſcrib'd to her. We continually hear it ſaid, that the Moon cauſes the Marrow and Brains of Animals to increaſe and decreaſe, as alſo Crabs Eggs; that ſhe corrodes Stones, regulates Cold and Heat, Rains and Tempeſts, and all this without any other foundation than the reſult of certain Prejudices, into the Truth of which theſe Men don't give themſelves the trouble of examining thro'ly. But yet there are ſome who for Twenty or Thirty Years ſucceſſively have labour'd in this ſort of Enquiries, and have diſcover'd theſe Prejudices to be as falſe, as generally receiv'd and eſtabliſh'd. The following remainder of my Reflections, as well as what thou haſt already read, will convince thee. Thou wilt ſee by ſeveral Arguments which they contain, how ridiculous 'tis to believe that the Moon enlarges the Eſtates of thoſe who change their Old Habitations for a new one, and that when Husbands do her the honour to name her in the Maſculine Gender, ſhe renders them intirely Maſters of their Wives. *Bodin Dæmonomania*, p. 116. Theſe Sentiments are certainly the moſt ridiculous Buffooneries.

XIII. 'Tis alſo certainly a very ſtrange Aſſertion, That 'tis poſſible to make a Perſon vaſtly diſtant from the Moon, read in it what we wou'd teach him. And yet 'tis affirm'd to have ſucceeded; of which here follows two Relations, or rather Tales. 'Tis ſtory'd of *Pythagoras*, that he boil'd Beans, and expos'd 'em ſome Nights to the Moon, 'till by ſtrong Magical Power they turn'd into Blood; that with this Blood he wrote on a concave Mirror, what he thought proper, and that holding the Letters oppoſite to the Face of the Moon, when ſhe was in the Full, there appear'd in the Circle of that Planet whatever he had writ on his Mirrour. *Baptiſta Porta* wou'd make us believe in his Book of *Natural Magic*, That *Francis* I. making War with *Charles* V. a Magician diſcover'd to the *Pariſians* what paſs'd at *Milan*, by writing on a Looking-Glaſs what he intended to impart to them, and expoſing it to the Moon, ſo that they read in that Planet what was written in the Mirrour. Here's a fine Secret loſt, or very much neglected; for we don't ſee

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it practis'd; but is it not because the Post-Masters oppose it? No certainly; 'tis rather because every body might by this means read in the Moon, what one wou'd impart to one alone; and therefore Politicks and Love wou'd not find their account by it.

XIV. I shall not rally on the following Article; for I am almost ready to weep when I propose to speak of the Impudence with which Astrologers seriously make even what is most Sacred and Sanctify'd, what really most deserves our Respect and Veneration, to be the Objects of their base Frauds. According to them, not only the Destiny of all Empires, but also of all Religions is vested in the Stars. *Saturn*, say they, is the Author of the Jewish Law, whence the *Jews* gave the Name of *Sabbath* to *Saturday*; and the Influences of that Planet being Malignant, they are the Cause why the *Jewes* are so ill treated by other Nations, and subject to so many Miseries; and thus, according to them, 'twou'd be on the Influences of *Saturn*, that the Predictions of their Miseries must have been founded. They make the Christian Religion the Daughter of the *Sun*, pretending, that it is by reason of this Filiation that the *Christians* have fix'd their *Sabbath* on the Day which is govern'd by that Planet, and that the Cardinals wear Red Habits, that being a Solar Colour. The Spurious *Berosus* says, That *Noah* built the Ark which preserv'd him, because he had learnt by the Observation of the Stars, that an universal Deluge was to Drown the Earth, and all that were on it. Then, according to them, 'twas not GOD which forewarn'd him to preserve himself, according to the Decrees of Providence, as the Sacred Writers testify. Their Rules will absolutely have it, That if the *Twins* are ascendant with *Saturn* in the Sign of *Aquarius* and fill the 9th House, 'twill be impossible that a Prophet shou'd not be Born; thus then the Prophetick Spirit depends on Birth, and not on GOD's particular Appointment, A famous *Jew* being possess'd with this impertinent Doctrine, ventur'd to assert, that the *Messiah* was not born, and predict that he shou'd be born in the Year One thousand four hundred and sixty four, and that, says he, because in that Year the Heavens will have the same Face, as when *Moses* led the *Israelites* out of *Egypt*. This *Jew* suppos'd the *Messiah* not to be come, but we find those who acknowledge him to be come, and

yet will have the Stars to have rendred him ſo holy as he was. How deteſtable is this Impiety! *Mars*, ſays one of theſe Dreamers, being well fix'd in the Ninth Houſe of the Heavens, gives Power to caſt Devils out of the Bodies of Poſſeſs'd perſons; a Power which the *Meſſiah* had. This being ſo, according to theſe learned Fantaſticks, 'tis to the Conſtellation of *Mars* that the Son of GOD Incarnate, is indebted for the Power which he ſhew'd over Evil Spirits. They pretend alſo there to have diſcover'd his Virtues; and affirm, that they clearly ſee the ſort of Death which he muſt die in the ill poſition of *Mars*. Can Raſhneſs be puſh'd any farther? Or rather, can a greater exceſs of Impiety and Impudence be produc'd? This ſeems to me ſo odious, that I dare not name the Authors. After this, I am no longer ſurpriz'd when others aſſert, That the *Meſſiah* has not only redeem'd Men, but the Stars; and that the latter have ſinn'd as well as the former; that thoſe who put up their Prayers to GOD, whilſt the *Moon* is in Conjunction with *Jupiter* in the *Lion* or *Dragon's Head*, are ſure of obtaining their Petitions. How prodigious is this Extravagance! Theſe Prayers are directed to the Stars, or to GOD; if to the Stars, Can they hear and anſwer them? If to GOD, was He then deaf before that Conjunction? Or has He declar'd that He wou'd not receive any Petitions without it? Or can it conſtrain him to grant what is ask'd of him? For a full Anſwer to theſe Queſtions, 'tis ſufficient to alledge, that they are ſo unreaſonable, that they don't deſerve any Anſwer, or even ſo much as hearing. On the Election of Popes, ſays a certain Author, *Mercury* is to be invok'd: In ſhort, others incourage all thoſe which ſhall be born when *Saturn* is in the *Lion*'s Houſe, that their Souls ſhall go directly to Paradiſe after their Death. Some wou'd make us believe, That they have found in the Stars, that the Chriſtian Religion wou'd not obtain any longer than till the Year One thouſand four hundred and ſixty. The Princeſs *Margaret* Siſter to *Henry* II. in 1564. had drawn up for her an Aſtrological Diſcourſe which exhibited the Horoſcope of the Church of *Rome*, and foretold its Ruin, and that of the Holy-See, and the *German* Empire, by Conſequences drawn from the ſame Aſpects, and the ſame Influences of the Stars, which have predominated at the Deſtruction of Ancient Monarchies and Republicks. One *Arnold* a *Spaniard*, held, That the coming of Antichriſt wou'd infallibly hap-

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pen in the Year 1345. Thou doubtless allow'st, these Three last Predictions to be false: Own then, that it must be concluded thence, That no manner of Credit ought to be given to these People on all the rest.

XV. Perhaps, in order to fortify thyself in thy Error, thou frequently inculcatest to thyself, That Princes and whole Nations have so confidently rely'd on *Judicial Astrology*, that they took it for the Rule of their most important Steps. 'Tis true, I own it, I know it as well as you. I know for instance, That the *Persians* so depended on the Predictions of their *Magi*, who were their Astrologers, that being assur'd by them, That the Widow of one of their Kings was big with a Son, they made no difficulty of Crowning that Qeen's Belly, and proclaiming the Embrio King. *Caracalla* had the Genitures or Horoscopes of all the Great Men of his State, by which he judg'd of their favourable or malignant Inclinations to him, raising the one, and debasing the other, also putting several to Death on this wretched Foundation. All the most important Affairs of the Kingdom of *China*, are decided particularly by Astronomical Observations, the King doing nothing without consulting the Scheme of his Nativity, which is Calculated by the Members of the Royal College, who only are allow'd to study the Book of Heaven. The greatest part of the *Asiatics* are so infatuated by *Judicial Astrology*, that they consult Astrologers in all their Undertakings; and thus in those Countries, what an excellent Trade have they! Formerly at the *French* Court, that is to say, in the time of *Catharine de Medicis*, the Ladies dar'd not go about any thing without consulting the Astrologers, which they call'd their Barons; a Name which they certainly did not deserve, that of Cheats suiting them much better. King *Lewis* XI. believing that the Prediction of an Astrologer to a Lady whom he lov'd, had been the occasion of her Death, sent for him, with an intention to throw him out at Window! 'Twas a great Weakness to ascribe the Death of this Woman to such a frivolous Cause; but behold another foibless which seiz'd this Prince, who was otherwise extremely Cunning. When this Cœlestial Diviner was in his Presence, he said to him, "Thou "which pretendest to be such a Learned Man, tell me what "shall be thy Fate? The arch Knave, who suspected the King's Design, and knew his blind-side, answer'd: "Ah Sir! "I foresee that I shall die three Days before your Majesty."

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He believ'd him, and very carefully avoided putting him to Death.

XVI. But how many People alſo have laugh'd at thoſe Aſtrologers, to which others have given ſo much Credit! A Lady (this ſhort Story which I am going to relate, is ſo much the more eſtimable, becauſe there are very few like it, for moſt Women are extremely addicted to theſe Follies) A Lady, I ſay, ſent for a famous Aſtrologer, and intreated him to uſe his utmoſt Art to diſcover what gave her a pain in her Mind. The Aſtrologer drew up the Scheme, or rather Chimæra of her Horoſcope, and made a long Diſcourſe on every Cœleſtial Houſe, on the various Poſition of the Planets, the Signs of the *Zodiac*, their Powers, their Virtues and Properties; the Train of theſe Impertinencies being come to an end, ſhe gave him a Piece of Fifteen Sols; the Aſtrologer, who did not want Cunning, any more than Fraud and Deceit, finding ſhe gave him ſo little, again conſulted her Geniture; and then after having made a ſhew of conſidering it with great application, ſaid to her, "Ha! "Madam, I have juſt diſcover'd farther in your Horoſcope "ſomething which concerns you, and which ſeems to me "to be very true; which is, that you are far from being "Rich." 'Twas, as you ſee, the Piece of Fifteen Sols from whence he took his Information. She anſwer'd, "You have hit on what is very right, 'tis true, I am not "Rich." He again a third time conſider'd his Scheme, for he aim'd at getting another Piece; "Madam, adds he, "with a true Aſtrological Aſſurance, Have you loſt no-"thing? I have loſt, ſaid ſhe, the Mony which I gave you. Sir *Thomas More*, Lord Chancellor of *England*, a Man of a profound Judgment, very pleaſantly rallies an Aſtrologer which boaſted of reading in the Stars all future Events, and yet was ignorant of his Wife's Infidelity.

Aſtra tibi æthereo pandunt ſeſe omnia vati,
Omnibus & quæ ſint fata futura monent.
Omnibus aſt uxor, quod ſe tua publicat, inde
Aſtra licet videas omnia, nulla docent.

You amuſe yourſelf with ſtaring on the Heavens, without conſidering what is at your Feet, ſaid a good Woman to an Aſtrologer who fell into a Ditch, whilſt he was holding up

his

his Nose to contemplate the Stars. *William* Duke of *Mantua*, having a Mare which was pregnant, caus'd the exact Moment of the casting her Foal to be observ'd, when she brought a Mule; he immediately sent for the most famous Astrologers in *Italy*, to divert himself with, and to banter them, at the very Hour of the birth of this Beast, praying them to acquaint him, What wou'd be the Fortune of a Bastard born in his Palace? withal taking special care that they shou'd not know that 'twas a Mule that he meant. These Gentlemen, Interpreters of the Heavens, did their best to flatter their Prince, not doubting but that the Bastard was his own; Some of them said, That he shou'd be General of an Army; others made him a Bishop; some promoted him to a Cardinal's Cap; and there were also some that made him Pope. *Cassius* having been defeated by the *Parthians*, whose principal Weapons were Arrows (which I desire thee to observe punctually) fled as fast as he could to the City of *Carnas*; and resolving not to stay there for fear of being pursu'd and besieg'd, an Astrologer in his Retinue, thus advised him: "Believe me, my Lord, " don't leave this City till the *Moon* is in the *Scorpion*." But *Cassius* laughing at him, thus answer'd; You banter me with your Advice; certainly, that is not the Sign of which I am afraid, 'tis only that of the *Archer*. Since you know by your Astronomical Learning, said a Bantering Fellow to an Astrologer, the Destiny of this Plumb-Tree, pray inform me when it will bear Fruit, whether any of its Branches shall unfortunately be broken off, and by whom the Plumbs shall be eaten. If you will foretell any thing without being deceiv'd, said one *Martianus* formerly, say just the contrary to what the Astrologers do. No Year, no Month pass'd in which the Astrologers did not denounce the terrible threat of the Death of *Henry the Great*. "They will say true at " last, said that Prince, one Day, and the Publick will " better remember that single time when their Prediction " shall prove true, than so many others in which they have " err'd." An Astrologer having warn'd a Prince to settle his Affairs, because he affirm'd that he knew from the Stars that he shou'd die in Three Days: The Prince, who gave no credit to these Dreams, ask'd him, Whether he knew of what Death he shou'd die himself? 'Twill be of a Fever, answer'd he, that will be my Death. Very well, reply'd the Prince; but to convince thee of the vanity of thy Art, thou shalt immediately

mediately be hang'd. When this wretched Astrologer was instantly seiz'd to be led to Execution, he was, you may imagine, terribly disturb'd and affrighted; but yet not so much but he thought of setting his Wits at work to get out of this ugly Business: See, my Lord, says he to the Prince, if my Prediction is not true: feel my Pulse, and you will feel whether I have not a Fever. This Trick sav'd his Life, and the Prince laugh'd at it above Three Days after in spight of his Prediction. *Seneca* (*in ludo de Morte Claudii*) agreeably rallies *Judicial Astrology*, when he introduces *Mercury* entreating the fatal Sisters to suffer the Astrologers at last to tell Truth once, after having falsly doom'd *Claudius* to Death, as many times not only as there had expir'd Years, but even Months from the time of his Elevation to the Empire. Nothing is more subject to Error, than the Predictions of the Astrologers; thou hast already seen it, and shalt farther see it hereafter. The Presages of Beasts are more certain than all their Divining Speculations, which Truth is pertinently express'd in the following Tale.

A King there was, or Fable lies
In Days of Yore so overwise
He study'd nothing but the Skies;
And seldom was he seen to pass
Without his Doctor and his Glass,
To ken the Tell-tale Stars, and read
What Fate of him had there decreed,
The Sage his Fairy Fancy fed,
And fill'd with future Dreams his Head.
The King heard all, and blindly took
For Gospel ev'ry Word he spoke.
On all his Projects, all his Cares,
He presently consults the Stars.
A Foible *'twas we grant, but Kings*
Are fond of knowing future Things,
And this good Prince who long believ'd
By Chance at last was undeceiv'd.
So bright the Sun one Morning was
The King was tempted to the Chace.
He went, the Pedant too makes one
For nothing is without him done.
And strait the Clouds begin to spread
And threatning Storms, the Skies invade.

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The trembling Monarch for advice,
As usual, to the Sage applies.
And in a magisterial Tone
He Cries, Be easy Sir, go on,
My Word for't, there's no rain to Day;
They trust him and persue their Way.
They hunt, the Dogs the Champian Scowr,
And still the Skies around 'em powr.
Amid the Sport an Ass *appears,*
And next the Clown *whose load he bears,*
The Monarch thus accosts the Slave:
What Weather are we like to have?
'Twill rain Sir, says the Clown, *no doubt*
My Asses *Ears were never out,*
They shake, the Sign is sure; the jest
Pleas'd all to think whose skill was best,
And whose Presage wou'd come to pass
That of the Doctor, *or the* Ass.
The Pedant blush'd, and now began
Wind, Hail and Rain, a Hurricane;
Well wetted home the Monarch flies,
And grown by late Experience wise,
Drives thence the prophesying Crew
With dangling Gowns of Sable Hue,
Swears that he'll neuer trust a Glass,
And have no Doctor *but an* Ass.

Cicero, l. 2. *De Divin.* rallies one *Tarutius Firmanus*, a great Disciple of the *Chaldæans*, who Calculated the Nativity of the City of *Rome*, and drew its Horoscope. *Seneca* says, *Noct. Attic.* l. 14. c. 1. *Patere etiam aliquando Mathematicos vera dicere, & tot sagittas cum emittant, unam tangere, aberrantibus aliis.* Which is; As of an infinite number of Arrows shot at random, we ought not to be surpriz'd if one hit; so amongst so many Predictions of Astrologers, it may well happen, but that without any Consequence, that one of them proves true. Conclude we this Article; you have here seen many who ridicul'd all *Judicial Astrology*; believe me, and augment we their Number, 'tis the most reasonable side we can take: what I have farther to say, will intirely convince thee.

XVII. I have already obſerv'd, That none but the true Predictions of Aſtrologers are remembred; but as for their Blunders and Lies, none give themſelves the trouble of preſerving the remembrance of them; no Body keeps a Regiſter of their Errors, ſaid a bold Genius which generally thinks very juſt, 'tis *Montaigne*. If none apply themſelves to collect their falſe Predictions, is it not becauſe they are common and endleſs? If we ſo punctually remember their Predictions when they come to paſs, is it not becauſe that happens ſo very rarely? To this purpoſe was the Anſwer of *Diagoras*, ſtyl'd the Atheiſt. When ſome One ſhew'd him one Day in a Temple of *Samothrace*, ſeveral Pictures given by thoſe who had been ſo happy as to eſcape Shipwreck, and thence pretended to prove to him, that theſe falſe Gods took care of Men, which had recourſe to their Protection; ſaid he, "But wou'd not there be a much greater number "of Pictures of thoſe which had periſh'd at Sea, if they "cou'd have ſent them to your Temple?

XVIII. 'Tis probable that thou art acquainted with moſt of the true Predictions utter'd by Aſtrologers; for as thou firmly believ'ſt all that is ſaid of *Judicial Aſtrology*, and can'ſt not give any valid Reaſon to prove thyſelf in the right in believing them, thou haſt doubtleſs ſome Facts to juſtify thy belief: Very well; I will alſo produce ſome to deſtroy it, ſo that you ſhall be forc'd to recur to Reaſon, if you are abſolutely reſolv'd to believe on, and I will then prove by Reaſon that your belief is very ill-grounded. *Zica* King of the *Arabians*, to whom the moſt celebrated Aſtrologers of his time, had promis'd a long Life, to perſecute the Chriſtians, died the very Year of this Prediction. *Henry* II. to whom *Cardan* and *Gauric* foretold a happy Old-age, was miſerably kill'd at *Tournoy* in the flower of his Age. The Aſtrologer to *John Galeazzo* Duke of *Milan* was murder'd at the very inſtant that he ſaid his Life ſhou'd be long and happy. A D. of *Savoy* having learn'd from another Quack of the ſame Profeſſion, that in a ſhort time there wou'd be no King in *France*, building on theſe Hopes undertook a War againſt the *French*; the Prediction was verify'd; for the King went out of *France* to reduce him to Reaſon; and as this was not what the deluded *Duke* meant, probably neither was it what the Aſtrologer intended to ſay. Hiſtory

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relates ſeveral Predictions which have been impudently pronounc'd to point out the end of the World; the falſity of which Time has fully made appear. One of theſe Prophets, tho' he affirm'd that the World ſhou'd end ſuch a certain Year, yet at the ſame time compil'd *Ephemerides* for Twenty Years beyond the Term which he had pleas'd to fix to the Exiſtence of the Heaven and Earth. Another ſort of Learned Men have believ'd, that becauſe GOD created the World in ſix Days, and reſted the Seventh, that the World ſhou'd laſt Six thouſand Years; others, That from Death of JESUS CHRIST, there ſhall be as many Years to the end of the World, as there are Verſes in *David's* Pſalms, *Ariſtarchus* affirm'd, that the World ſhou'd not laſt above Two thouſand four hundred and eighty four Years. *Daretes Dyrrachinus* 5552. *Herodotus* and *Linus* 10800. *Dion* 13984. *Orpheus* 120000. *Caſſandra* 1800000. One *Stofflerus* and ſome others, denounc'd a dreadful Deluge to happen in the Year 1524. and unluckily for the Credit of *Judicial Aſtrology*, that Year happen'd to be ſo dry, that thro' the whole Month of *February*, in which this Inundation was to have come to paſs, there was not one Cloud to be ſeen in the Heavens. *Charles* V. *Francis* I. and *Henry* VIII. all Three about the ſame Age, were threaten'd with violent Deaths by the moſt learned Aſtrologers of their time, and yet each of them dy'd a Natural Death. *Cicero* ſays, *l.* 2. *De Divin.* that the three greateſt Men of the *Roman* Republic, which were *Pompey*, *Craſſus* and *Cæſar*, were aſſur'd by ſeveral *Chaldæans*, that they ſhou'd die at Home laden with Glory, Riches and Years; and yet they dy'd miſerably. *Metius Pompoſianus* was promis'd, that he ſhou'd certainly be Emperor, notwithſtanding which, he never was any more than Conſul, *Veſpaſian* having beſtow'd on him that Dignity, tho' ſome endeavour'd to render him ſuſpected by that Prince, on account of this Prediction. The Aſtrologers having foretold to the Duke of *Viſeu*, that he ſhou'd be King of *Portugal*; flatter'd by this Promiſe, he engag'd in a Conſpiracy againſt King *John*, and by an exceſſive Confidence in that King, notwithſtanding all the Reaſons he had to diſtruſt him, he obey'd his Order to come and ſpeak with him, and was accordingly ſtabb'd. The ſupporters of *Judicial Aſtrology* have in favour of their Pretences laid a great ſtreſs on the Prediction concerning *Vitellius*: They tell us, That the Aſtrologers knowing that

Vitellius

Vitellius had commanded them all to quit *Italy*, on or before a prefix'd Day, ſtuck up a Paper in the Night, in which they appointed him to die on a certain Day therein mention'd, which accordingly prov'd the Day of his Death. 'Tis not to be deny'd, but that *Xiphilin* the Epitomizer of *Dion Caſſius*, ſays this, and that he adds theſe Words; *So perfectly well they knew what was to happen! Zonaras* tells the ſame Story; but the Fact is ſtrain'd and falſify'd. *Suetonius* informs us, That *Vitellius* without any Appearance or Form of Proceſs, put to Death all the Aſtrologers which he heard of, being irritated againſt them, by reaſon that after the publication of his Edict, which commanded all the People of that ſort to quit *Rome* and *Italy*, at the fartheſt, on the firſt of *October*, there was a Writing diſpers'd, in which they ordain'd him to leave the World on that very Day. If their Prediction had been true, he had dy'd on the firſt of *October*; but 'tis certain, that he was kill'd towards the end of *December*. *Dion Caſſius* is blameable for having follow'd popular Traditions, rather than the Hiſtorians, who had noted the Dates ſufficient to refute whatever is ſurprizing which had crouded into the Narration of this Event, as it has into a hundred others; of which the Aſtrologers have not fail'd to take advantage. There is another Story of the Science of an Aſtrologer, on which his Brethren have ſtrove to ſet a high value. A Learned Man, and utter Enemy to theſe Deluſions, has related it as follows; and with that I ſhall end this Reflection: Let us then ſee how *Tacitus* repreſents the Fact of the Mathematician *Traſullus*, which has made ſuch a great Impreſſion on ſome Men. *Tiberius*, ſays he, paſſing ſome leiſure time at *Rhodes*, was willing to ſatisfy his Curioſity concerning *Judicial Aſtrology*. To this purpoſe, deſiring to try the Ability of thoſe who profeſs that Art, he made uſe of a very high part of his Houſe ſituate on a Rock expos'd to the Sea, and to which there was no aſcent but by ſuch ſteep Precipices as were really frightful: To this Place he oblig'd all thoſe to come who foretold future Events, and they were conducted thither by one of his Freed-men, in whom he confided, and whoſe bodily Strength equall'd the ignorance of his Mind; that if *Tiberius* diſcern'd that he to whom he put his Queſtions was nothing but a Cheat, and anſwer'd him only fraudulently, as ſuch Perſons commonly do, his Conductor was ſure, as ſoon as he receiv'd the Signal, in his return to throw

him

him into the Sea, to prevent his revealing to any others the mention'd Interrogations. *Trasullus*, then very well vers'd in the Science of the *Chaldeans*, being like the others led to this remote Place, assur'd *Tiberius*, That he shou'd be Emperor, and reveal'd to him many things regarding future Events: On which, *Tiberius* ask'd him, Whether he was also well acquainted with his own Destiny; and desir'd him to look on his own Scheme to see what was to happen to him. *Trasullus* instantly drew it up, but at the sight of it startled, turn'd pale, and the more he compar'd the present Hour with that of his Birth, the more fear he shew'd, till at last he cry'd out, that the Stars threaten'd that to be the last Moment of his Life. *Tiberius* ravish'd with surprize and satisfaction, assur'd him of his Safety, embracing him, and afterwards regarded him as an Oracle, ranking him amongst his most intimate Friends. But not to insist on the perfect resemblance which this Story bears to a Tale invented purely for Diversion, it being wholly improbable that many Men shou'd be thus thrown into the Sea, without its being known, and such a Practice suppress'd by the Officers of Justice, who wou'd at least have inform'd *Augustus* of it: I say, granting even this to be true, 'tis not very surprizing that *Trasullus* who had consider'd the situation of the Place where he was, and the dangerous Descent he was to pass in his return, took some sort of Umbrage on *Tiberius*'s Question: There is scarce any One, how stupid soever he may be, who wou'd not have thought as much, The very Looks of *Tiberius*, those of the Conductor, and perhaps some Signal given at the same time, might doubtless put this Mathematician in fear of his Life; which put him on acting this successful part, of pretending to discern in the Heavens, the danger in which he was, and out of which he extricated himself by his Address. For is any thing in the World more impertinent, than to imagine that a Man, pursuant to *Tacitus*'s Account, can Calculate his Nativity in an instant, judge concerning it, and discover exactly what threaten'd him at that Moment! If he had before, and probably wholly at his leisure, drawn up a Scheme of his Horoscope, he must have foreseen what then occurr'd to his view: But if this was the first time, as it must necessarily be suppos'd, to prevent our wondring at his surprize; if so, I say, 'tis not at all probable that he cou'd so suddenly perform the Operations requisite to acquire such

an exact Knowledge of the Danger he was in. Many other Conjectures may be offer'd against the probability of this Story, which I leave to thyself to make; and shall only observe, that *Dion Cassius*, as Credulous as he was, in his Fifty-fifth Book, yet differs from this Relation of *Tacitus*, and in his Fifty-seventh, owns that *Tiberius* at last put this Astrologer to Death, on having (in his Opinion) discover'd that all his Art was founded on Magic; which sufficiently shews how little we ought to depend on such Relations. I wou'd add that *Trasullus* assur'd *Tiberius*, that he shou'd live Ten Years longer than he did; tho' indeed *Dion* ascribes this to his Cunning rather than his Mistake.

XIX. Pray consider with me, at this Moment, whether thou hast any real Reason to trust to Horoscopes. I proceed to introduce speaking, such Authors as have exhausted this Subject, and shall speak in conjunction with them, but so, as not to lessen any thing that they say. Have you thro'ly examin'd, whether 'tis very certain that the Stars move over the Heads of Men expresly for their advantage? If you were perfectly well assur'd of it, this certainty wou'd afford a small Pretence which wou'd seem favourable to *Judicial Astrology*; I say, wou'd seem; for 'twou'd not in the least amount to any Proof sufficient to engage our giving an absolute Credit to all that is said by Astrologers: But not to stop here; Let's enter on the Matter. A Horoscope says, That because a Child was born when a Star was in such a situation, it shall do such and such Actions, and shall be in such manner settled in the World. This is all that cou'd possibly be said, if this Planet solely influenc'd all the Child's future Actions. But then Custom, Diet, Commands of Superiors, Examples, Shame, Fear, Love, Education and Free-will, do they all signify nothing? Are not all these able to produce more real Effects, than I know not how many Influences which are said to fall on his Body, and which have such a long Journey to make before they can reach it? With what probability can the Events of Human Life be solely attributed to the Heavens, if they are not the sole Cause of Man's Existence? *Aristotle* asserts, That the Sun and Man produce a Second Cause, and we also in that allow many other Subaltern Causes besides the First which is GOD. Why then shou'd the Heavens only be the sole Cause of what happens to Man? And if there are several other Causes which co-operate with them in whatever regards Man's

good or ill Fortune, how is it poſſible that the bare Knowledge of the Stars ſhou'd afford what the Aſtrologers pretend? To make us believe this, 'twou'd be abſolutely neceſſary for them to ſhew us how they came by the Art of comprehending particular Events tho' infinite, and Contingencies tho' uncertain; that which they profeſs having no ſuch Power, and the Influences of the Heavens frequently not being able to prevail ſo much over Men as Laws, Philoſophy, or even the leaſt Divine Inſpiration, not to mention their own Free-will: But their Pretences are ridiculous, and thoſe too too weak who believe them.

XX. *Bardeſanes* the *Syrian*, a very able *Chaldean* or Aſtrologer, thus expreſſes himſelf to the *Judicial* Aſtrologers in *Euſebius*, l. 6. ch. 18. *De Præpar.* You divide the World into Seven Climates each govern'd by a Planet; but under each Climate how many Nations are there? Under each Nation, how many Provinces? In each Province, how many Cities which differ in their Laws, Gods and Religion? In *India*, under the ſame Climate, ſome eat Men; others abſtain from all manner of Fleſh; ſome worſhip Idols, others acknowledge none. The *Magi* which come out of *Perſia*, wherever they tranſport themſelves, are according to their Cuſtom Inceſtuous; the *Jews* diſpers'd thro' the whole World, under what Climate ſoever they are, don't change either their Religion, or manner of Living. In ſhort, A whole Nation leaves one Climate and carries with it new Gods and Laws to another, without meeting any interruption from the Climate into which it comes: The Woods, Mountains and Rivers rather occaſion the difference of Laws, than the Climates and Signs. Cuſtom and Victories reduce ſeveral Laws to one, in ſpight of the Climates of *Saturn*, *Jupiter*, and other Planets. Whence comes it that in the Provinces where formerly *Venus* and *Mercury* were worſhipp'd, tho' thoſe Planets ſtill keep in the ſame Places, yet the Deities are aboliſh'd and expell'd out of them? How comes it that the Jewiſh Law ſhou'd yet continue in all Climates, tho' baniſh'd its own?

XXI. Aſtrologers the better to deceive Men, endeavour to make them believe, That the Heavens are a Book in which GOD has written the Hiſtory of the World. *Plotinus* and *Origen* ſo far gave way to this Snare, that the latter reſolv-

ing to confirm his Opinion, by a very strong Argument, shelters himself under the Credit of an *Apocryphal* Book, ascrib'd to the Patriarch *Joseph*, in which *Jacob* is introduced, telling his Children, That he had read in the Heavens whatever shou'd happen to them and their Posterity. *Legi in tabulas cœli quæcumque contingent vobis & filiis vestris.* *Porphyrius* affirms, That when he had resolv'd to kill himself, *Plotinus* read his Intention in the Stars, and diverted him from it. Was ever such a ridiculous Dream thought of? I well know that the Rabbies have fancy'd the Heavens to be full of Characters: But besides that they cou'd never agree whether they are *Hebrew*, *Ægyptian* or *Arabick*, let 'em but name me one Man in his Senses, which ever boasted of his reading this Writing. Indeed, *Postel* has boldly averr'd, that he read there in *Ezra*'s Characters, tho' confusedly, whatever Nature contains. 'Tis sufficient to answer, That these are the Dreams of *Postel* and the Rabbies, who take up with such frothy Diet, as fill'd their Brains with Wind; and this is the most favourable Account that can be given of them; for if they were not Visionaries, we must conclude them to be profess'd Cheats; that they took a pleasure in imposing upon the Public, and diverted themselves with the Credulity of weak People. None of the *Greeks* or *Romans*, even in their greatest Poetic liberty, ever said any thing so extravagant; and when they interpreted *Orpheus*'s Harp, to be meant of the Heavens, of the fix'd Stars, in which were Seven Planets representing Seven Strings, whose various Movements produc'd that charming Melody which the Philosophers, and especially the *Pythagoreans* profess'd to hear; they did not advance any thing which wou'd not bear a more favourable Interpretation, if we consider the regular Order of the Revolutions of the Cœlestial Bodies. I wou'd willingly ask those who build on this foolish Notion, To what end is this fine Alphabet of the Heavens design'd, since 'tis not to teach Men to read there, nor to know the Times and Moments of Futurity, which GOD, according to Sacred Writ, has particularly reserv'd to his own peculiar Cognisance? Also I wish they wou'd name any *Jew* or *Arabian*, who after having study'd this Admirable Book, has ever publish'd to the World a Piece worth the meanest Tract of our Philosophers.

XXII

XXII. Why will Aſtrologers have it, That the Influences of the Stars operate only at the Moment of Birth, and not before and after? For 'tis certain, that they no leſs influence that little Body in the intervening time betwixt its Conception and Birth, than at the Moment of its firſt Injoyment of Light, and alſo that they afterwards influence it; whence it may be ask'd, Who ſhall hinder a good Aſpect of the Cœleſtial Bodies correcting that which wou'd have been ill? When the Planets alter their Diſpoſition, the Rules of Aſtrology teach us that their Aſpect alſo changes, and conſequently what was ill becomes good: And what Reaſon have we to believe that there is abſolutely only one Aſpect which operates?

XXIII. If it be aſſerted, That the Knowledge which we draw from *Judicial Aſtrology*, is the reſult of Experience; 'tis falſe, for the following Reaſon: The Stars and Planets never were twice in the ſame Diſpoſition amongſt themſelves, ſince the great Cœleſtial Revolution does not happen in leſs than Thirty-ſix thouſand Years, or even according to ſome, not in leſs than Forty-nine thouſand, not to mention the ſupputations of *Copernicus*. Conſequently Aſtrologers cannot poſibly produce any two ſuch Inſtances when they were in the ſame Diſpoſition ſince the Creation of the World, which is not by much ſo old. This Argument appear'd ſo forcible to *Junctinus*, one of the greateſt Sticklers for *Judicial Aſtrology*, that to evade it, he was forc'd to recur to the Knowledge infus'd into the firſt of all Men.

XXIV. Conſider again, That as an infinite number of Perſons born at the ſame time, do yet live and dye in a very different manner, we alſo ſee ſeveral come to the ſame end, either by Shipwreck, the taking of a Town, or the falling of a Houſe, tho' of different Ages, of ſeveral Countries, and conſequently govern'd by various Conſtellations. *Poſſidonius* the *Stoick* aſſerted, That two Twin Brothers ſubject to the like Symptoms of a Diſeaſe, had this great reſemblance from their being born under an equal Aſcendant, and the ſame Face of the Heavens: But *Hippocrates* accounts for it better than he, by attributing this to the conformity of their Tempers, which proceeded from their Parents and Education, in which there was no difference.

Pliny remarks after *Homer*, that *Hector* and *Polydamas* were born in the same Night, and yet met with very different Destinies; and that the Orators *Rufus* and *Calvus* also came into the World in the same Day, without their Lives agreeing in any particular, besides that of their Profession. I well know, that Astrologers alledge the Wheel of *Nigidius* the Mathematician, Sirnam'd *Figulus*, or the Potter, who shew'd the Revolutions of the Heavens to be incomparably swifter than it; and thence conclude, that 'tis impossible for two Brothers to come so quick out of their Mother's Womb, that the Stars shall not in the mean time be advanc'd a very considerable distance. Nor am I ignorant that many *Oufles* have so highly approv'd this Answer, that they thought it sufficient to satisfy them who ask, Why some Persons always meet with a facility in the beginning, and also in the Course of their Undertakings, but are not yet able to bring them to a good issue; as on the contrary, others generally meet with great Obstacles at first, which yet don't hinder their succeeding to their content: This comes, say they, from the long Labour of the Mother before her perfect Delivery, and by reason that the Birth of such Persons lasts for some space of time, during which the Heavens regard them with different Faces; for they will have it, that the first efforts of the Infant to issue out of its Mother's Womb, regulate the beginning of all its future Actions; that the intermediate time gives Laws to the middle of his Enterprizes, and that the Constitution of the Heavens at the end, influences the conclusion of whatever he is to engage in during his Life. But if there really were any truth in this (which is too purely imaginary for me to believe it) and that such a short interval can make such remarkable alterations; Who is there that does not see that from thence, we are enabled the more strongly to combat *Judicial Astrology*, since no Horoscope is ever drawn up, in which the Moment of the Birth is so nicely and exactly observ'd, as this Doctrine supposes? There are scarce any who know even the Hour of their Birth, any otherwise than guess, or the account of the common Clocks, which very rarely agree, has inform'd those who were willing to take care of observing it. If any shou'd be present who shou'd be at the trouble to take the Elevation of the Sun with an Astrolabe, or make any other Astronomical Observation, he cannot much more ascertain the very real instant of

Time of which I speak, by reason of the general Deceit of Instruments, and the little exactness there is in all these Operations, of which several made with the same Design, in the same Place and at the same time, very rarely ever agree.

XXV. Since we frequently resist the Rigors of the Heavens, either by Sweating ourselves in a hot *Bagnio* in Winter; or cooling ourselves several ways in Summer; Is it not possible for us also to invent ways to thwart so many Influences, with which the Astrologers threaten us! Is it because if they send them to thee to impoverish thee, that thou can'st not work harder to become rich? Put the like Questions to thyself, as occasion offers. This is the Business which I cut out for thee; make it thy Imployment, go about, and finish it. And above all don't lose sight of thy Free-will; remember that thou art left at liberty to do good or evil, of which the Stars cannot deprive thee.

XXVI. Consider this thoroughly, and you will by fresh Proofs discover the Vanity of *Judicial Astrology*, and how much you are to blame to fear when it threatens you, or to rely on what it promises. In true and real Sciences, Contradiction destroys their Principles. But we find nothing so different as the Principles laid down by Astrologers, each according to his Fancy; nor so contradictory as their Axioms. This is doubtless what thou dost not know, and of what thou hast never inform'd thyself. If thou art guided by Reason, thou wilt own, that thou wast in extreme want of this Paper; since thou hast barely resolv'd to believe, without the least intention of informing thyself, in order to know whether thy Belief be grounded on Reason. Proceed we now to the Contradictions of *Judicial Astrology*. Astrologers never yet cou'd agree on the Calculation which is to be follow'd, nor on the Tables which are preferably to be us'd. Some approve the *Pruthenic* Tables, others those of *Alphonsus*; some are for those made by *Blanchin*, and others prefer those of *Regiomontanus*, and yet the Supputation of the one is very different from that of the others. The *Jews* make the Figures of the Heavens to be very different from those of the *Greeks*; and especially avoid ever representing them by any human Images, believing, that in that, they satisfy the Law of *Moses*. The *Ægyptians* and *Arabians*

have their peculiar Cœlestial Signs. The *Chaldeans* have but Eleven Signs in the *Zodiac:* The *Scorpion* has been split in two by the addition of the *Balance*; nor are their intervals the same allow'd them by the *Ægyptians.* The *Barbarian* Sphere, says *Firmicus,* is very different from the *Greek* and *Roman.* The *Indian, Persian* and *Tartarian,* are not unlike one another; and the *Chinese* Constellations are not yet wider distant from the common. Besides Father *Trigault* assures us, That they have Five hundred more than we. Nor cou'd the Sex of the Stars be ever yet determin'd amongst them. For instance, *Alchabitius* and *Albumasar* make *Mercury* to be Male (for in this Profession one Extravagance is heap'd on another without end) and he is frequently Female in *Ptolemy,* who frequently considers him, as an *Androgyna* or *Hermaphrodite* in the Sixth Book of his *Quadripartite.* They have founded their Twelve Houses for the Signs on the Intersection of the *Horizon* and *Meridian,* which divides the *Equinoctial* into two equal Parts. But their Architecture is very different; for besides that there are some who make these Houses of unequal Spaces; some taking them by one end, and others by the contrary. Those which place the first part in the *East,* name it by *Excellence,* the *Horoscope,* as having a stronger Influence on those who are born. Others for that Reason pretend, that the *Horoscope* must be situate directly over their Heads, whence the Influence may descend perpendicularly, from that part of the Heavens nearest the Child, which is not in the *East,* which conveys its Rays but obliquely, and by a more distant Line. Ah! what wretched Nonsence is all this; which consequently will never inrich the Mind with any thing valuable! Perfect Follies unworthy of the Application of Reasonable Men! Wretched empty Pretences, void of all Solidity! Yet see what this is that you build on; this is (I know it perfectly well) what guides you in the Disposal and Settlement of your Children. But to go on in our Career; for I am not yet come to the end of it: Comets are too famous for me to forget, or omit the speaking particularly of them. I shall have Matter enough to that end, as thou shalt see.

XXVII. A great Noise is made about Comets, when they appear; or rather, they make a great Noise themselves, since they alarm, affrighten and terrify in all Parts.

They

They are look'd on, says an able Critick, as Heralds sent from GOD to proclaim War with Mankind. Very rarely are they made to presage any Happiness to Men. But yet there was an Astrologer, who in 1661, having observ'd that a Comet pass'd thro' the Sign of the *Eagle*, and happen'd to dye at its Feet, affirm'd, That it Predicted the Ruin of the *Turkish* Empire by that of *Germany*: Which the Event was so far from justifying, that Two Years afterwards the *Turks* took almost all *Hungary*, and wou'd probably have invaded all the Hereditary Countries of the House of *Austria*, if the Assistance sent to the Emperor, had not enabled him to make Peace with the Port.

XXVIII. Let us examine, Whether there is any real Reason to fear them. The Light of Comets being no other than that of the Sun, extremely enfeebled, 'tis as absurd to ascribe to that Effects which the Sun itself cannot perform, as 'twou'd be to pretend, that a Candle lighted in the middle of a Square, shou'd warm all the Inhabitants of a great City, when even a good Fire in every body's Chamber in it, cannot guard them against the Cold. Judge then, whether Comets being so far distant from us, and their Heat being so feeble, can kindle Wars, and set the World in Combustion?

XXIX. I have form'd this Argument, and believe 'twill hit thy Taste; or at least that thou wilt not be absolutely disgusted at all that is reasonable. If a Comet, (says an Author who helps me very much to entertain thee on this Subject, for he has thro'ly discuss'd it, and ought to please thee, since none can more rely on printed Books than thou dost) if a Comet, says he, has any Power, 'tis only from the Earth's being suppos'd to be the Center of the World, and that all ponderous Bodies have a natural tendency to approach this Center. But how do we know that the Earth is the Center of the World? Is it not evident that to know the Center of a Body, it is absolutely necessary to know the Superficies, and that thus it being wholly impossible for Human Capacity to point out the Extremities of the World, 'tis also impossible to know whether the Earth is, or is not the Center of the World? Thou dost not expect that I shou'd send thee to this Center, to rid thee of thy fear of Comets. Indeed, I shew thee the Country; but dost not thou

thou well deserve it for thy false Credulity? 'Tis said to be necessary to send People to Travel to polish them.

XXX. Thou art ready to say, as all like thee do, That it has been observ'd, that many Disorders have happen'd in the World after the appearance of Comets, and that consequently they are the Cause of it: Which is, as tho' thou shou'dst say: "Every time I put my Head to the Window "there pass by several Coaches; therefore I am the Cause "of their going by; or at least, I shewing myself at the "Window, am a Presage to all that part of the City, that "Coaches shall pass that way." Probably, thou art not weak enough to believe that thy presence produces such an Effect; don't therefore believe it any more of Comets. These sorts of Errors proceed from that wretched Inference, when pronounc'd with the accent of an Axiom, *Post hoc, ergo propter hoc*: that is, Because such a thing is subsequent to another, it must of necessity follow, that the first must be the Cause of the other. 'Tis by this way of Reasoning that 'tis also drawn as a Consequence, that the Star call'd the *Dog-Star* is the Cause of the more than ordinary Heat which Men think they feel in the *Dog-days*. But this *Dog-Star* has really no more share in the Heat, than thou in the driving the Coaches.

XXXI. It may be alledg'd, That 'tis very much to be doubted that Bodies so far distant from the Earth as Comets are, can send thither any Matter which is capable of a great Action; for if (behold a Doctrine which will not startle thee, for it will fall within thy compass, if thou wilt but never so little consider it) If, I say, the universal Opinion of Philosophers, since they have been constrain'd to abandon their common Notion concerning the Matter of Comets, has been, That the Atmosphere of the Earth, that is, the Space to which the Exhalations and Vapours which it emits from all Parts, terminates in the middle Region of the Air at the height of three or four Leagues at most, why then shou'd we believe, that the Atmosphere of Comets extends several Millions of Leagues? It cannot be satisfactorily determin'd, why Planets and Comets are able to produce Qualities as low as the Earth, and are capable of causing there remarkable Alterations, whilst the Earth cannot so much as produce any Influence at only Thirty Leagues distance.

ſtance. Grant we, that Comets can force as far as the Earth, a great number of Exhalations, will it follow that Men will be very much chang'd by them? Not in the leaſt; for if theſe Exhalations paſs thro' ſuch immenſe Spaces, as theſe are, they will crumble and ſeparate into an infinite number of inſenſible Particles, which will ſpread themſelves almoſt thro' the whole Extent of the Sun's Influence, as the Particles of Salt diſtribute themſelves thro' the whole Maſs of Water which diſſolves them. But if we compare a Comet with the whole extent of the Sun's Influences, we ſhall find the former of no more force with regard to the latter, than a Corn of Salt to a cubical Foot of Water.

XXXII. Suppoſe that Comets ſpread as far as the Earth many Corpuſcules, capable of a great Action, there is not thence any more Reaſon to aſſert, that they muſt produce Plagues, Wars or Famine, than that they ſhou'd produce Health, Peace and Plenty; for no Body knows the Nature of theſe Corpuſcles, nor the Figure, Motion, or other Qualities of their Parts. In effect, is there really more good Senſe in affirming, That a Comet which appears in Winter, and which cannot hinder an exceſſive Cold, ſhou'd cauſe a War three Years after its diſappearance, becauſe that heating the Maſs of Blood, it renders Men more haſty and angry; than to maintain, that it will keep up Peace, becauſe that cooling the Maſs of Blood 'twill render Men wiſer? This is what is call'd Reaſoning, my dear Diſciple; all which is very new to you, for hitherto thou haſt taken a Side on which there is no ſuch thing as Reaſon. Thou haſt believ'd, that a Comet might cauſe great Evils, without informing thyſelf how it was poſſible: What thou haſt read is ſufficient to remove thy ridiculous Prejudice; make a good uſe of that as well as what follows.

XXXIII. Tell me, I beſeech thee, what Reaſons thou haſt to believe, that a Comet, that a Star, which every Day makes the Tour of the World, is more inclin'd to one Nation than another? I defy thee on this Head to offer Arguments of ſufficient force to convince me, that I ought to be as Credulous as thou art. The Queſtion which I have put, being one of thoſe of which thou haſt never thought, I give thee time to anſwer it, write thy Anſwer, I will come for it as a *Genius*; that is, without being viſible to any

Perſon.

Person. But in the interim, I have the following Question to propose to thee:

XXXIV. Dost not thou joyn with me in owning, that if it pleas'd GOD to advertise Men of the Evils which threatned them, He wou'd do it by such Ways which not only wou'd be very intelligible to those which He pleas'd to threaten; but also shou'd not menace those on whom He design'd to bestow his gracious Favours? But this Comet which makes the Tour of the World, threatens the one as well as the other. If you alledge, that Comets menace all the Nations of the Earth; but that some of them by Repentance disarm their Rage; shew me then, by what sort of Mortification the *Macedonians*, for instance, appeas'd the Divine Justice, and deserv'd the Treasures and Crowns of *Darius*, instead of the Punishment destin'd for them by the Comet which appear'd at the beginning of *Alexander's* Reign; and what Acts of Devotion sav'd *Mahomet* II. from the Misfortunes which he must have shar'd by virtue of those Comets which appear'd in his Reign, and who, notwithstanding he was a very Atheistical Prince, conquer'd Christian Empires and Kingdoms.

XXXV. If Comets are the pure Effects of Nature, don't then call them the Signs of future Evils; and thou shou'dst the rather avoid this, because they have no manner of Affinity with these Evils, nor are we inform'd by any Revelation that GOD has in the least, appointed them for Signs, as He ordain'd the Rain-bow, to advertise Men, that there never shou'd be another Deluge. These pretended Presages then, have no part of the Character of what is suppos'd that GOD pleases to signify to Mankind. To ascribe them then to Dæmons, is absurd; for what wou'd they get by it? They wou'd hereby engage affrighted Men to lead a better Life; which thou knowest is not their Aim. To be short; Seriously consider that as many Miseries have befallen Men in those Years which have not either seen, or nearly follow'd the appearance of any Comet, as in those which have either had them, or succeeded soon after them. In a Word; How great is the number of Public Miseries without Comets; and how many Comets are there which are not follow'd by Calamities?

XXXVI.

XXXVI. I am very well pleas'd with the Author of this Consideration, which you will immediately read, for 'tis a very Judicious one, and with that shall end my Reflections on Comets. The Poets, says he, are so very fond of scattering in their Works several pompous Descriptions, such are those of Prodigies, and to give an astonishing Turn to the Adventures of their Heroes, that to attain their Ends they feign a thousand surprizing Incidents. It must be imagin'd that he who designs to write a Poem, instantly subjects to his Fancy the whole System of Nature; neither the Heavens, nor the Earth, from that time forwards any longer act without his order; Eclipses and Shipwrecks happen whenever he pleases; and all the Elements move as he thinks fit. We see as many Armies in the Air, and Monsters on the Earth as he pleases; both Angels and Devils appear whenever he commands them; nay, the Gods themselves, mounted on Machines, are ready to answer his Occasions; and Comets being above all more especially necessary, by reason of the prevailing Prejudice with regard to 'em, if he meets with any Facts in History, he presses them into his Service; but if he finds none, he forges some Story himself, giving them such Colours, and representing them in such manner as most naturally tends to make appear that the Heavens have interested themselves in a very distinguishing manner in the Affair of which he is speaking. After this, who wou'd not laugh to see a great number of Men of Sense give no other Proof for the Malignity of these new Stars, than the *Terris mutantem regna Cometem* of *Lucan*; the *Regnorum eversor, rubuit lethale Cometes* of *Silius Italicus*; the *Nec diri toties arsere Cometæ* of *Virgil*; the *Nunquam terris Spectatum impune Cometem* of *Claudian*; and the like fine Expressions of the Poets? For my part, I have a much meaner Opinion of all these Sayings, than of the two witty Expressions below recited, for they ridicule this Error, whilst the other tend to give it credit. The Emperor *Vespasian* discerning that some design'd to affrighten him on account of a Hairy Comet; "Why, said he, rallying, wou'd "you have me afraid? the Comet is not aim'd at me; but if "it threatens any Soveraign, it must be the King of the "*Parthians*, who like it wears very long Hair." 'Tis reported of Cardinal *Mazarine*, That when given over by Physicians, the Courtiers thought fit to honour the Agonies

nies of his Death with ſome Prodigy, and told him, That there appear'd a great Comet, which frighten'd them. He had yet vigor enough left to rally them, and tell them pleaſantly, That the Comet did him too much honour.

XXXVII. There are a vaſt many Inconveniencies which Aſtrology may produce, not only by itſelf; but alſo by the fooliſh Credulity of thoſe who fear its Threats, or rely on its Promiſes. For inſtance, it has predicted to one *Ouſle*, that he ſhou'd dye ſhortly; the poor Man will be ſo alarm'd at this, that diſturb'd by continual Uneaſineſs, and conſum'd by anxious Grief, he will at laſt grow Sick, and ſo verify the Aſtrologer's Words. Another, in hopes of immenſe Riches promis'd him by that Art, will ſpend and waſte thoſe of which he is poſſeſs'd, and thus reduce himſelf to Poverty, in continual expectation of what will never come. We frequently ſuffer by Anticipation, and Imagination, thoſe Evils which this Art threatens, and which we ſhall never really feel. What plung'd the Learned *Alphonſus*, King of *Caſtile*, into thoſe Calamities under which he groan'd? 'Twas his firm belief, that the Stars infallibly denounc'd his Depoſition; which Fancy at firſt render'd him ſo Diffident, and afterwards ſo Cruel, that he became intolerable to his Subjects. The Felicity which Aſtrologers foretell to Men, makes them deſpair if it does not happen; and if at laſt it comes to paſs, the expectation is tireſome; and tedious Hopes have in a ſort prevented the moſt ſenſible and pureſt part of the Joy which attends an unexpected Happineſs. But if they threaten ill Fortune, the Imagination, as I have already hinted, anticipates the Evil before it falls, if their Conjecture proves true; and if they are miſtaken, which almoſt always happens, thoſe who are ſo credulous as to believe them, are yet render'd Miſerable without Reaſon, by a vain fear of Evils, which frequently affects Men as much as if they really happen'd to them. *Cardan* ſays in his Tract of *Civil Prudence*, That there were Six Things which had done him the greateſt Miſchief in the whole Courſe of his Life, One of which was, the giving Credit to *Judicial Aſtrology*. But yet I can ſcarce heartily conclude him to have been of that Opinion, if the Story which goes of him be true. 'Tis reported, That this Learned Man by the inſpection of the Stars, and the Rules of this Science, at which he ſeem'd ſo diſguſted, having foretold

told the Year and Day of his Death, ſtarv'd himſelf on that very Day, to ſecure to himſelf the Fame of an able Horoſcope-maker. There is another Story almoſt like this, told of another Aſtrologer: The young *Noſtradamus*, who apply'd himſelf to penetrating into Futurity, in imitation of *Michael* his Father, being very ambitious of ſucceeding to his Reputation, and to render himſelf as Famous for Predictions as he (famous I mean only amongſt the *Oufles*) ventur'd to foretell, That *Pouſſin*, which was then beſieg'd, ſhou'd be burnt down; and to make good this Prediction, at the time of the Taking and Plundering of that Town, he was caught ſetting it on Fire in ſeveral places; which ſo incens'd the Sieur *de Saint de Luc* againſt him, that he rode over his Belly and trampled him to Death.

XXXVIII. If Aſtrologers do all that is in their Power to verify their Oracles, thoſe who give credit to them, are generally full as ſolicitous to deceive themſelves. *Suetonius* gives us a Proof of this in the Life of *Caligula*, when ſpeaking of the wonderful Bridge of Boats, which that Emperor caus'd to be made from *Baiæ* to *Puteoli*, now *Puozzuolo*, *Thraſyllus* the Mathematician, ſays he, knowing that *Tiberius* extremely deſir'd that his Nephew ſhou'd ſucceed to the Empire rather than *Caligula*, aſſur'd him, that the latter ſhou'd as ſoon croſs the Gulph of *Bajæ* on Horſeback, as be Emperor. *Caligula* at laſt attaining to that Dignity, and recollecting what the Aſtrologer had ſaid, run into a Humour of building ſuch a Bridge, on which he paſs'd this Gulph ſeveral times on Horſeback and in his Chariot, to fulfil the Prediction. This is forcing Aſtrologers to tell Truth, contrary even to their own Expectations and Deſigns: This obliging Conduct is daily uſed towards them; but indeed rather to ſatisfy their Votaries themſelves, than to gratify them. Theſe deluded Men are afraid of appearing weak enough to ſuffer themſelves to be cheated. The continual Complaints of Men utter'd againſt their Stars, proceeds from the ſame Spirit of Vanity. Men void of Senſe or Management cannot riſe, or obtain any Preferment; this they charge on the Stars, and are reſolv'd to render them accountable for their unhappy Condition, whilſt they themſelves have been the Forgers of their own ill Fortunes. The Cœleſtial Bodies are charg'd with a great deal of Malignity and Injuſtice, of which they are wholly

wholly innocent. They impart to us Light and Warmth; this is what they do; but contribute no more to our Establishment in the World, than a Fire in the Chamber in the Winter-time.

XXXIX. The famous Sentence of the Astrologers, *Sapiens dominabitur astris*, The Wise Man gives Laws to the Stars, is nothing but an Artifice to remove the Scruples of those, which without it, wou'd make Conscience of so much as hearkening to, or of believing them. But notwithstanding this fine Sentence, the Astrologers lay down Axioms, and decide concerning the Destiny of Men as absolutely, as if the latter instead of being Free and Rational Animals, were nothing but real Puppets fasten'd to the Planets and Cœlestial Signs by Influences, as by Strings, from which they receiv'd all their Motions, without having any of their own. So that indeed *Sapiens dominibatur Astris*, literally taken, is, Be Wise; lay that Foundation, and don't regard the Stars any otherwise than as Torches to enlighten thy Understanding, and don't think them capable of increasing, maintaining, or bestowing any thing on thee, which thou hast not.

XL. From what thou hast just been reading, do thou draw Conclusions concerning Almanacks: They will be just, and within their bounds, if thou barely say'st, That they may be rely'd on with respect to the *Calendar*, the Rising and Setting of the Sun and Moon, the Epact, the beginning and end of each Season, the Eclipses, and other Cœlestial Revolutions, with which Astronomers supply us, and on which we may depend: But as for the Death of a great Man, or the loss or gain of a Battle, a Marriage of Consequence, or other contingent Events which they publish, and which the Stars cannot produce, much less discover, believe them all to be vain Conceits, with which Astrologers venture to amuse and delude weak Men. But, say they, there are yet in some Almanacks, certain Predictions which are not made without a serious Application, and exact Discussion. That may be, that Discussion and Application may have been attended with sincerity, which yet I don't so absolutely believe, as to be wholly free from all doubt of it. But be it how it will, this Application and this Discussion will never extort from the Stars the Know-

ledge

ledge of what is not in them, as thou oughtest indeed to be convinc'd by several of these Reflections. Besides, Is it impossible that these Predictions shou'd be artificially design'd, if not random Guesses? Some of them have been thought so: 'Tis said, for instance, that *Cromwell* frequently caus'd his Designs to be inserted in the *London* Almanacks and found his account in it. Some have thought that the Author of the *Milan* Almanack corresponded with several Ministers of State. When therefore I shall see thee hunting after Predictions of future Events in an Almanack, I will form one that shall be truer than those which thou wilt find there, which is, That *Oufle* is going to give an incontestable Proof of his Folly.

XLI. We must also consider what is said of certain Days, pretended to be happy or unhappy, as a Mistake introduc'd by *Judicial Astrology*; which like several others, is an Error establish'd without the possibility of alledging one tolerable Reason for its being so; unless we will say it is because Mankind is extremely addicted to Superstition. Some will not marry in *May* for fear of Misfortune; and this superstitious Fear, proceeds only from an old and superstitious Custom, which is that of a Festival celebrated by the *Romans* in that Month, in honour of evil Spirits, *Lemuralia*. This is the Reason given by the Learned; as for the People they offer none; they are afraid to marry in that Month, purely because they have heard say, that others fear it, and that it ought to be fear'd. The 24th of *February* in the *Bissextile* Years, was thought so unlucky, that *Valentinian* being elected Emperor, did not dare that Day to shew himself in Publick, for fear of drawing on him the fatal Events of that Day; or else 'twas politickly done, (which I am most apt to believe) to avoid the exposing himself to the Character of an unfortunate Man. *Timoleon* believing himself, and having persuaded his People, that the Day on which he came into the World, was to him a lucky Day, made choice of it to Attack the Enemies with the greater Boldness, and to animate his Soldiers. The *Mahometans* believe, that because GOD created the Light on *Wednesday*, that the *Musulmen* attempt nothing on that Day, which does not succeed with them. Some are persuaded, that those who are born on *Good-Friday* have such piercing Eyes as to see the Center of the Earth; and that because the

Earth open'd on that Day. When we apply to a ſerious Examination of this Superſtition, and thro'ly conſider theſe Days for ſeveral ſucceſſive Years, we ſee by Experience that they prove ſometimes fortunate, and at other times unfortunate; or rather, that on them ſome Men have lucky Hits, and others are loaden with Misfortunes. But there being few who conſtantly and carefully obſerve this; the Error keeps up, and thus perpetuates itſelf from Age to Age ſo effectually, that 'tis impoſſible to remove it. It has been obſerv'd, that the ſame Days have been happy and unhappy to the ſame Nation: For Inſtance, *Ventidius* the *Roman* General, beat the *Parthians* on the ſame Day, on which they vanquiſh'd *Craſſus*. *Lucullus* engag'd *Tigranes* on a reputed unlucky Day, and yet beat him. 'Twas on this occaſion, that the General being ready to give Battle, ſaid to ſome that endeavour'd to diſſuade him, by reaſon of the pretended unluckineſs of the Day; "So much "the better, we ſhall render it a fortunate Day by our Vi"ctory." This is the treatment due to Superſtition; I mean, to laugh at it, when we cannot exterminate it.

XLII. Another ſuperſtitious, but very famous Practice, invented by Aſtrologers, is, the preparing of *Taliſmans*. Before I entertain thee on this Subject, 'tis fit I ſhou'd warn thee againſt confounding them with *Gamahes*, that is with certain painted Pictures, either in *relievo*, or naturally engraven on Stones, Mettals, Herbs, Flowers, and other Productions on the Surface of the Earth, or in its Entrails. Here follows a Liſt of the moſt famous *Gamahes* which *Naturaliſts*, Travellers, and other Authors, curious Enquirers into the wonderful Effects of Nature, have mention'd in their Works. As for thy part, being paſſionately fond of every thing aſtoniſhing and amazing, I doubt not but this Catalogue will pleaſe thee. But remember, that I will not be ſecurity for the real Exiſtence of theſe Curioſities. I give thee them barely on the Word of thoſe from whom I have receiv'd them, without exacting from thee any other belief, than that I faithfully tranſcribe what they have written. I ſhou'd not be put to the trouble of obliging thee to ſo many Reflections, if thou waſt as cautious in believing as I am.

The mention'd Catalogue of *Gamahes* then runs as follows:

King

King *Pyrrhus* had an Agate on which were represented the Nine Muses dancing, and *Apollo* in the middle playing on the Harp.

Albertus Magnus saw at *Colen*, in the Tomb of the Three Kings, Two very fair young Fellows, which Nature had painted on a Cornelian.

In a piece of Marble saw'd in two, was found the Image of *Silenus*.

In St. *John*'s Church at *Pisa*, is a Stone, on which by Nature alone is perfectly well painted an old Hermit in a Desert, sitting near a Rock, and holding a Bell in his Hand.

In the Church of St. *Vitalis* at *Ravenna*, is a *Franciscan* Monk naturally express'd on an Ash-colour'd Stone.

In the *Hercynian* Forest was found a Stone, which naturally had the Figure of an old Man, with a long Beard, and crown'd with a triple *Tiara*, like that which the Popes wear.

At *Schneeberg* in *Germany*, was found in the Earth a little Statue by Nature form'd out of a certain Ore which represented in full *relievo*, a Man with a Child on his Back.

In the Mosque of St. *Sophia* at *Constantinople*, on a piece of white saw'd Marble, appears the Image of St. *John Baptist*, cloath'd in a Camel's Skin, but wanting one Foot, Nature having allow'd him no more.

One *Gamahe* represented Roses, and another was studded all o'er with Stars.

Albertus Magnus is reported to have had a Stone naturally mark'd with a Serpent, with the admirable Virtue of drawing all Serpents to it, if plac'd where any frequented.

The Marquess of *Baden* had a Jewel, which, from what Point soever the Spectator look'd on it, still naturally represented a Crucifix.

He had also one which resembled a piece of Marble.

At St. *George*'s Church at *Venice*, is another *Gamahe*, which perfectly represents a Death's Head.

In *England* the figure of the Fish call'd a Perch has been found so perfectly well represented on a Stone, that no part of its shape, nor even one Scale was wanting.

Several Flints was formerly presented to a King, which by natural Letters in them, intirely form'd his Name.

In *Mauritania*, near the City of *Septa*, now *Ceuta*, was a Spring which produc'd Stones, on some of which were naturally engraven the Words *Ave Maria*, on others those of *gratia plena*, and in a third sort, *Dominus tecum*.

In *America* grows a Plant, which in its Flower distinctly represents all the Instruments of the Passion of Jesus Christ.

The Stomach and Belly of *Augustus* were so interspers'd with Pearls, in such order and number as to represent the Cœlestial Bear.

Certain People in *Spain*, call'd *Les Salutadores*, who pretend to cure several Distempers, are said to be born with a Mark in the form of a half Wheel.

The *Salvatori* or *Saviours* of *Italy*, boast themselves related to St. *Paul*, and have impress'd on their Flesh the Figure of a Serpent, which they wou'd make us believe to be natural, tho' it is really artificial. They brag that no Serpents nor Scorpions can hurt them; and that they can handle them without any danger: But the falshood of that has been prov'd.

And thus having said enough concerning *Gamahe's*; thou shalt immediately see in what they differ from *Talismans*: Which I proceed to speak of in the next place.

XLIII. I know perfectly well, that thou givest great Credit to *Talismans*, that thou believest that a little bit of Mettal, or a Stone engraven at a certain time, and in a certain manner, raises Men to the highest Dignities, or plunges them into Misery; procures them immense Treasures, or bestows on them the Favour of Princes, the Love of Women; and in short, more than is in the power of all Human Art and Industry to procure. I don't ask thee, Why thou art persuaded, that this bit of Mettal, and that Stone have such great Powers, and such wonderful Properties? for I shou'd puzzle thee too much, if I shou'd exact a reasonable Answer from thee on this Head. Alas! thou hast never thought of examining the Reasons which engag'd thee to believe it; this is what such as thou, who run headlong into Superstition, never think of. But however, I proceed to speak to thee of *Talismans*, and inform thee of what perhaps thou art ignorant. I will give thee a particular List of several of the most considerable *Talismans* which have been made, and which History has preserv'd; then I shall treat of some of those which may

be

be made, and which 'tis pretended do bestow on Men those Advantages which they most desire; and at last shall conclude by considering what we ought to think of these Cheats. But first, I shall premise something necessary to be known in order to shew what a *Talisman* is: This will be something learned; but not to affrighten thee, 'twill not be tedious; for Prolixity on this Subject wou'd be as tiresome to me as to thee. But begin we with the Name.

XLIV. Several think the Word *Talisman* is deriv'd from the *Greek* Word τέλεσμα, which signifies Perfection, by reason *Talismans* (if we are weak enough to believe these Men) are the most perfect things here below, having a Power equal to that of the Stars and the Planets. Another Author makes this Word to come from the *Hebrew* Word עלם *Tselem*, which signifies an Image. Others fetch it from the *Arabick*; *Borel* makes it to be *Persian*, from a Word which signifies Constellated Engraving. *Ducange* believes it to come *à Talasmacis literis*, which are Cyphers, secret Letters, or unknown Characters, us'd by Sorcerers, because *Talamasca* signifies an Illusion or Phantom: Some also will have it produc'd from a *Greek* Word which signifies Conservation. But in truth, this is to take too much trouble about the Name of a Trifle. Thou art doubtless very much surpriz'd to hear me call *Talismans* Trifles! which is yet the most favourable Name that I can allow 'em; and they wou'd have a more shocking one, if without sparing them, I call'd them as they deserve. But to go on:

XLV. *Apollonius Tyaneus* is made the Inventor of *Talismans*: But some will have the *Ægyptians* to have made that discovery, and that according to their Conjectures, because *Herodotus* says, in the second Book of his History, That, that Nation having first given Names to the Twelve Cœlestial Gods, they also engrav'd Animals on Stones. In short, I am persuaded without any longer examination, that whoever it was that invented *Talismans*, he aim'd more at diverting himself by imposing on others, than seriously to establish a Science which he believ'd to contain in it any thing of Solidity.

XLVI. Let us then see what a *Talisman* is; and to that end first let one plead for them, who set up for justifying

ſtifying this ſuperſtitious Practice. He has ſaid all that he thought of greateſt Force to ſupport it; But how weak will his ſtrongeſt Efforts prove! A *Taliſman*, ſays he, is nothing but the Seal, Figure, Character, or Image of a Cœleſtial Sign, Planet, or Conſtellation, made, impreſs'd, graven, or carv'd on a Sympathetic-Stone, or on a piece of Mettal agreeing with its Star, by an Operator whoſe Mind is firmly and attentively fix'd on this Work, without ever being diſtracted or diverted by any foreign Thoughts, on the Day and Hour of the Planet, in a fortunate Place, in ſerene and fine Weather, and when it is in the beſt Diſpoſition in the Heavens which 'tis poſſible to be, in order to draw the more forcibly its Influences, to produce an Effect depending on the ſame Power, and the Virtue of thoſe Influences. Behold a very ample Definition! The more it ſays, the leſs it gives us to hope for; for all theſe Circumſtances requir'd to the making of a *Taliſman*, render the Effects which it promiſes very ſuſpicious. 'Tis requiſite, ſays this Definition, that the Maker have no diſtraction, that his Thoughts without any avocations be cloſely fix'd on his Work. Wou'd one not ſay, that this Planet whoſe Influences he expects, to apply them to the Mettal or Stone, might know the roving of his Thoughts, and ſo to puniſh him, refuſe him what he asks? If I wou'd run thro' all the parts of this Definition, I ſhou'd find in it many things very ridiculous. The beſt Definition that cou'd have been given of this Work, wou'd be, That *Taliſmans* are certain Figures graven or cut with ſeveral vain Obſervations on the Characters or Diſpoſitions of the Heavens, to which Aſtrologers and Mountebanks attribute wonderful Virtues, and the Power of attracting the Cœleſtial Influences. This Definition does not indeed flatter the Taliſmanic Profeſſion; but when I Define, 'tis not my Buſineſs to flatter, but to ſpeak Truth; to repreſent the Thing as it is; to expreſs its Genus and Difference: Here the *Genus* is the Figure, and the Difference the vain Obſervations made by Judicial Aſtrologers; that is, by deluding Cheats.

XLVII. Let us conſider the pretence, that the Matter of the *Taliſman* receives theſe miraculous Influences, which theſe Men poſitively affirm, render them ſo Powerful and Efficacious.

The

The carv'd or melted Mettal being, ſay they, excited by an exterior Agent, and above all, attack'd by an external Fire, its Enemy; its metallick Spirit being thus mov'd and excited, more ſtrongly implores and attracts the aſſiſtance of its Planet, to reſiſt that external Agent, and to combat this Tyrant of the World, and Deſtroyer of all Things; for it is the property of all Natures to reſiſt, and ſearch after help, at the preſence of their contrary; and ſince the Aſtral Virtues and Influences are much better receiv'd when the Subject is agitated and in motion, than when it is inactive, becauſe of the irradiations of the Spirits puſh'd by this motion, which in iſſuing from their Subjects, give a more free paſſage, and thereby render the acceſs and entrance more eaſy to the Planetary Influences: From all this, I conclude, that 'tis great pity that the Founders, Lockſmiths, Farriers, and in ſhort, all thoſe Artificers which Work on theſe Metallic Subjects are not better inſtructed; for they wou'd then know, that ſome Planet being always preſent whilſt they Forge or Melt, all their Works are ſo many *Taliſmans*, with which they might drive a gainful Trade. How many Influences wou'd fall on a Key which the Smith forges, becauſe of the irradiations of the Spirits by the motion given them by the Fire, which by iſſuing out of their Subject, give the more free paſſage, and facilitate the entry and acceſs to theſe Influences! If you reject this Reflection, reject the Argument which thou haſt juſt read; for that is its foundation, and is a very natural Conſequence of it.

XLVIII. They go on to Argue thus: And becauſe the Planet has divers Influences which it emits without diſtinction; and the *Taliſman* is to receive them alſo in the ſame manner; the Operator muſt therefore apply his Mind not only to the Star, but alſo to the End and Deſign of his Operation; ſo that thus forming the Image with the Qualities which he pretends to introduce into the *Taliſman*, that Image determines by the ſame Law that Influence to communicate itſelf particularly to the *Taliſman*, and is exactly and particularly drawn out from amongſt all the reſt which the Planet may produce. All this ſignifies, that if the Taliſmanical Artificer ſhou'd neglect the having an actual Intention, and not have a very ſtrong Imagination, the Influence which he wants wou'd not ſtir a ſtep to come to and reſt on his Work. Theſe Influences muſt then be very In-

telligent, to know ſo well whether the Operator intends to attract them, or not; and ſtand very much on their Punctilio's of Honour, thus to abandon a poor Workman, becauſe his Thoughts happen'd for ſome Moments to ſtray from them.

XLIX. The Figure, ſay they, is alſo of great importance with regard to rendring the *Taliſman* efficacious, and that becauſe the Figure fixes a greater Sympathy, the reſult of which is, that the Mettal is in a better Diſpoſition to receive the Influence of the Planet. I have already hinted, that the Figures made uſe of to repreſent the Cœleſtial Signs, are purely arbitrary, and have no other exiſtence than in our Imaginations; that the Sign call'd the *Balance*, for inſtance, is no more like a pair of Scales than a Wind-Mill; 'tis then ridiculous to pretend, that if a *Balance* be engraven on a piece of Mettal, that by a Sympathy caus'd by Reſemblance, it will attract the Influences of a Sign, which it really does not in the leaſt reſemble.

L. But what follows, is incomparably fine! You wear about you, for inſtance, (add theſe Writers) a *Taliſman*, to ſtrike Terror, or to excite Love; that is, of *Mars* or of *Venus*; your *Taliſmans* ſtrongly imprinted or impreſs'd with the Influences of the Stars, are here below as it were theſe Stars incorporated with their proper Matter; and accordingly actuate and exhale their Virtues as the Stars do; and you who wear theſe, are to them as the Heavens, and an Intelligent Cauſe, which move 'em from one place to another; you convey them to the places where thoſe Perſons are which you wou'd terrify, or engage to Love: Theſe Perſons, at the inviſible preſence of theſe Stars, receive theſe Influences, ſenſibly feel themſelves by their Virtues influenc'd to Fear or Love, and accordingly produce thoſe Effects with regard to you, becauſe 'tis from you that the ſaid Influence and Virtue iſſues. If I ſhou'd pretend to divert myſelf with a Man's Weakneſs and fooliſh Credulity, I ſhou'd not aim at any other way of Arguing than this; and 'tis indeed by theſe, and other the like Arguments, that theſe Pretenders perſuade ſimple People, and even thoſe who ſet up for Parts, of the great Power of *Taliſmans*. Thoſe who ſwallow theſe groundleſs Reaſonings, are in Raptures, when they are taught, that with a *Taliſman* they

they have as it were the Stars in their Pockets. What shall I say, they are themselves a sort of diminutive Heavens, who give what Motions they please to their Pocket Stars, and who despotically dispose of their Influences. Imagine then, *Oufle*, my dear Disciple, that a Lawyer is of Counsel in a very important Cause, on the decision of which, wou'd depend his good or ill Fortune, and that Equity is of his side.' Tis then consequently of great importance to have Judges which shou'd strictly observe the Laws of Justice. But according to the fine Rules which thou hast just read, he has nothing more to do than to prepare some *Talismans* under the direction of *Libra*, with the Figure of the said *Balance* engraven on it, and instead of Summary Charges, to present some of these *Talismans* to the Judges; there will then from them issue out such just Influences, that the said Judges shall be forc'd to conform to them. This Precedent (to talk like a Lawyer) doubtless surprizes thee; for thou didst not expect it; but yet 'tis intirely comprehended in the Talismanical Science, that Science which thou so much admirest, and on which thou settest so high a value. Don't take it amiss that I tell thee, thy Admiration proceeds from no other Reason than thy Ignorance. Examine thro'ly the Arguments which this Science makes use of to support what it advances, and thou wilt not any longer admire it; or if thou admirest any thing in it, 'twill be, that it has been able to seduce so many Men by such impertinent Reasons. Judge you then now, whether we ought not to believe, what Authors have written of all these famous *Talismans*, mention'd in History, and which I'm going to display here, to be so many Tales invented for Diversion. But yet I don't pretend to affirm, that there never have been any such Things as *Talismans*: No; I wou'd only convince thee, that they have not in the least, by virtue of their Fabrick, those surprizing Powers which are attributed to them. Let us now take a view of these *Talismans*, and do thou remember what I have just been saying, and apply it to what I shall shew thee.

LI. Rabbi *Aben Ezra* says, That the Idols which the *Hebrew* Text calls *Teraphim*, were nothing else but certain brazen Instruments, shap'd like *Solar Quadrants*, in order to find the Hours proper for Divination: But Rabbi *Eliezer-Gadol* affirms, That they were the Statues of Men, form'd

under

under certain Constellations, whose Influences caus'd them to speak at certain times, in answer to the Questions propos'd to them. *Buxtorf* in his large *Talmudical Dictionary* has collected what the Rabbies have said on the ways of making those *Teraphims.* According to Rabbi *Eliezer*, one of the most ancient Jewish Authors, they were made in the following manner: The Ceremony began with killing the First-born of the House, then his Head was pull'd off, and salted with Salt mingled with Oyl, then the Performers of this Operation wrote on a Plate of Gold the Name of some evil Spirit, and plac'd this Plate under the Tongue of the Head, which was fasten'd to a Wall; and after having lighted Torches before it, they worshipp'd it on the Knee, and this Figure answer'd that Complement. So that either the Stars or Devils were engag'd in the Affair of the *Teraphim.* Which shall we believe? The surest way is to doubt of them both, till confirm'd by Evidence. And how important is this Evidence to guard Men against the Contagion of popular Errors.

LII. The first Gods of the *Latins*, which were call'd *Averrunci*, or *Dii Tutelares*, Tutelar Gods, have been thought to have been Talismanick Images; and that, because some Historians affirm, that some of them were prepar'd under certain Constellations; but say they, the mischievous Effects of Idolatry having spoil'd the best of Sciences, was the cause that these Images being taken for Gods, the just Fabrick of them was stifled and wholly lost. If Idolatry had caus'd no other Mischiefs, there wou'd be no great Reason to complain of it. Not to find the just Fabrick of *Talismans*, is certainly nothing less, than a great Loss!

LIII. The *Palladium* of *Troy*, the *Roman Bucklers*, the Statue of *Memnon* in *Ægypt*, which mov'd itself, and is said to have utter'd Oracles, as soon as the Sun shone on it: *Sejanus*'s Statue of Fortune, which inspir'd Respect, and brought good Fortune to those who possess'd it, and the Figure of the Stork which *Apollonius* plac'd at *Constantinople*, to drive away the Storks, have all been taken for *Talismans.*

Some wou'd make us believe, That in a certain City of *Ægypt*, there are no Crocodiles, as there ara in other Towns

Towns situate along the *Nile*; because there was a Leaden Crocodile bury'd there under the Threshold of the Temple; and that *Mehemet-ben-Thaulon* having caus'd it to be burnt, the Inhabitants afterwards very much complain'd of it, averring, that from that time they were very much afflicted with those Animals.

Gervasius says, in his Book intitul'd *Otia Imperatoria*, That *Virgil* fix'd a golden Fly on one of the Gates of the City of *Naples*, which during the space of Eight Years that it continu'd there, prevented any Flies ever entring that City. The Rabbies say, That none are ever seen in the Place where the Beasts are kill'd and flay'd for Sacrifice. Nor according to *Cœlius Rhodiginus*, l. 23. ch. 30. *Antiq. Lection.* were there any in the place where the *Olympick* Games were celebrated, nor in the City of *Leucadia* in *Acarnania*. According to *Pliny*, the Oxe Market at *Rome* was exempt from them, as was the Temple of *Hercules* according to *Solinus*: According to *Cardan*, a certain House in *Venice*, as also according to Doctor *Gervasius*, was the Refectory of the Abbey of *Maillerus* in *Poiton*, and according to *Fusil*, there was but one in a whole Year seen in the great Shambles of *Toledo* in *Spain*.

The same *Gervasius* says, That *Virgil* caus'd to be set up on a high Mountain, near the City of *Naples*, a brazen Statue, with a Trumpet in his mouth, which sounded so loud, when the North Wind blew, that it drove away the Fire and Smoak of *Volcano*, so that the Inhabitants receiv'd no damage by it. 'Tis also affirm'd that he made a common Fire, where every one was free to warm himself, near which he plac'd a brazen Archer with his Arrow cockt ready to shoot, with this Inscription: *Whoever strikes me, I will draw my Arrow.* That it happen'd when a Fool struck this Archer, at the very moment he shot his Arrow into the Fire, and thereby extinguish'd it. *Alexander Neckam*, an English *Benedictine* Monk, says also in his Book of the Nature and Propriety of Things, that the same *Virgil* seeing the City of *Naples* afflicted with Horse-Leaches, deliver'd it from them by a golden Horse-Leach which he threw into a Well; That he made Statues call'd the Salvation of *Rome*; which were watch'd Night and Day by Priests, because that as soon as any Nation design'd to revolt and take up Arms against the Empire, the

Statue that bore the Mark of that Nation, and which was Worship'd by it, stirr'd its self; a Bell which it had about its Neck, rang, and the same Statue also pointed out the Rebellious Nation: That he caus'd Shambles to be built at *Naples*, where the Meat never stunk or corrupted; and that he plac'd on one of the Gates of the City of *Naples*, two large Stone Statues, one of which was call'd *Merry and Beautiful*, and the other *Sorrowful and Hideous*; That they had this power that if any one pass'd tho' the Gate on the side where the First was, all his Affaires shou'd succeed according to his desires; but if he went thro' on the other side, they shou'd end unfortunately. Thus we hear abundance of Miracles charg'd to the Account of honest *Virgil*, who was undoubtedly more ambitious of making excellent Verses, than *Talismans* and *Charms*. But this is what commonly happens to Illustrious Men, the World will always add something astonishing to their great Endowments.

LIV. 'Tis pretended that *Albertus Magnus* made a Machine which represented a Man intire, having work'd Thirty Years on it without intermission, to forge it under divers Aspects and Constellations; the Eyes, for instance, when the Sun was in the Sign of the *Zodiac* correspondent to those Parts; which he cast of Metals mixt together, and mark'd with the Characters of the same Signs and Planets, and their divers and necessary Aspects; and so the Head, the Neck, the Shoulders, the Thighs and the Legs form'd at several times, and mounted and fastened together in the shape of a Man; which were able to reveale to the said *Albertus* the solution of all principal difficulties. This is what was call'd the *Androide* of *Albertus Magnus*, and is reported to have been broken in pieces by *Thomas Aquinas*, by reason of the great noise it made. *Henry de Assid* and *Bartholomy Sibylla*, affirm it to have been compos'd of Flesh and Bones, but by Art, and not by Nature. If they had only said that this Machine spake and even digested, it wou'd not have been incredible, since in thy time we have seen those who spake, and a Captain of a Ship made an Artificial Peacock which eat and digested, and that by Mechanic Science which has no need of either the inspection of the Stars, or the assistance of Devils to produce something surprizing. But to say that this Figure instructed *Albert*,

Albert, that it taught him to resolve all the difficulties which occur'd in his way in the Study of the Sciences, to which he applied, is really to carry the power of this Machine too far, for reasonable People to give credit to it: For in short, 'tis plainly to say, if this Figure comprehended these difficulties, and had all the Judgment and Understanding requisite to solve them, that it was consequently more able than the Operator who made it. Does not such a monstrous Story Shock thy Credulity?

LV. 'Tis reported that the Figure of a Brazen Serpent kept all the Serpents out of *Constantinople*; but that *Mahomet* the II. after taking that City, having by an Arrow broken the Teeth of this Serpent, a prodigious multitude of Serpents threw themselves on the Inhabitants, without doing them any mischeif; because all their Teeth were broken, as were those of the Brazen one. Dost thou comprehend how this Brazen Serpent, or the Planet which govern'd it, hindred the appearance of the others, and how after having its Teeth broken, it suffer'd them to come thither on condition that their Teeth shou'd be broken out? I am thy *Genius*, and consequently, ought to know more than thou, since thou art under my conduct; but certainly if thou explainest to me how this can be done; I will myself willingly become thy Disciple.

LVI. Another admirable Talisman at *Constantinople*, in the reign of the Emperor *Anastasius*, was a Brazen Image of *Fortune*, with on Foot one a Ship of the same Metal. Some pieces of this Ship being broken off, the Ships cou'd not enter into the Port of *Constantinople*; nor did they get in till after these pieces were again fasten'd in their places. When the influences were reunited, they no longer refus'd their obliging assistance. Have I not reason to call this an admirable *Talisman*? Is any thing more astonishing, than to see a little bit of Brass thus impregnated with influences, which being plac'd as the Planet requires, gives an easy entrance to great Ships, and which, upon being never so little displac'd, turns them short, stops them, and absolutely hinders their entrance into the Port? If this is true, Can one after this doubt of the Truth of Influences? I say, if this is true, 'tis a very amazing Argument in favour of the Miracle.

LVII. We

LVII. We read in the Historical Parallels, that in the time of *Robert Guiscard*, Duke of *Calabria* and *Apulia*, was found a marble Statue, which had around its Head a Brazen Ring, on which were engraven these words, *Kalendis Maii oriente sole, aureum caput habebo.* On the Calends of *May*, at Sun rising, I shall have a golden Head. The Prince found amongst his Prisoners of War, a *Saracen*, who said that these words signify'd, that if on the first day of *May* when the Sun shou'd rise, the place where the Head of this Figure cast its shadow was observ'd, there wou'd be a Treasure found there. A certan Writer has rank'd this Figure amongst the number of *Talismans*; but improperly; for 'twas barely Astronomical; that is to say, that he who plac'd it there, had himself hid the Treasure in the place where he well knew that it's Head wou'd cast its shadow on the appointed day. To this end, no more knowledge was necessary than what was sufficient to fix the Stile of a Quadrant.

LVIII. A Citizen of *Alexandria*, nam'd *Calligraphus*, saw at midnight Brazen Statues move, and heard them cry aloud, That some were then murdering the Emperor *Mauritius* and his Children at *Constantinople*. I wou'd willingly alledge that this action of these Statues is too prodigious for us to believe that they were *Talismans*; but according to report some of them producing, if we will believe it, as great wonders, we may without any consequence, allow them the same name.

LIX. At a place call'd *Tavara*, in *Zamorra* which was the ancient *Numantia*, there was a Head of Metal which directed the *Jews* when they approach'd that place, and incessantly cry'd out; *Have a care, here's a* Jew *hidden hereabouts.* Ask a *Talisman*-maker how this can be, he'll answer, That 'tis by an Antipathy betwixt the Stars which preside over the *Jews* and that which govern'd that Head. But none but *Oufles* will be satisfy'd with this Answer.

LX. St. *Gregory* of *Tours* says, That as the Workmen were digging the Bridges of *Paris*, they found a piece of Copper on which were represented a Rat, a Serpent, and a Fire; and that afterwards it being neglected, spoil'd, or broken

broken, the City was infested with a great number of Rats and Serpents, and was frequently afflicted with Fires. Happy is it for Truth, that this Tradition is not any of those which we are oblig'd to believe.

LXI. In *Ægypt*, to stop Hail, four Women stark nak'd are to lie on their Backs on the Earth, and their Feet mounted up in the Air, in which posture they pronounce certain Words. This ridiculous and impudent Ceremony was taken from the posture of a Talismanical Figure, which was reported to have serv'd to stop Hail, on which, says *Chomer* was a *Venus* lying along.

The Ambassador *de Breves*, mentions a Stone cut in the shape of a Scorpion, fix'd in the Walls of *Tripoli*, to extirpate all venemous Beasts, which continually infested that City before.

It has been thought, that the sole Figure of *Alexander* was sufficient to render those happy who wore it; that of *Hercules* was plac'd on the Doors of Houses to guard them from ill Accidents, with an Inscription which signify'd, *Let nothing evil enter here*; which gave occasion to *Diogenes* to ask in Rallery, Which way the Master of the House then went in. A certain Author has call'd these two last sorts of Figures *Talismans*; but is in the wrong; for they dont pretend to any Cœlestial Influences, but are rather simple Terrestrial Superstitions.

Suidas tells us, That an *Ephesian* at the *Olympic* Games had the advantage over several other Runners at the Race; because he had a *Talisman* fasten'd to his Heel, on a thin Plate of Copper, on which were graven *Diana's* Feet; but when that was taken off, he cou'd not come up with them.

'Tis said, That St. *Thomas* being incommoded in his Studies by the great noise of Horses which daily pass'd by his Windows to the Water, he made an Image of a Horse, pursuant to the Rules of *Judicial Astrology*, which being laid two or three Foot Under-ground in the Street, the Grooms were constrain'd to find out another way, they not being able to make any Horse go by that place.

These are most of the famous *Talismans* of which Historians have preserv'd the Memory. I have reflected on some of them, to shew thee how ridiculous they are; and 'tis enough

enough to read the rest, even by thyself to find out their Folly. What I have said of *Talismans* which have been made, may be also said of those propos'd to be made; for instance of these latter.

LXII. *Marcellus Empiricus* says, That to cure the Cholick which forms itself in the gut which is call'd *Colon*, which extends from the right Kidney to the left, passing the bottom of the Stomach; the *Recipe* is to prepare a *Talisman* of a thin Plate or Leaf of Gold, which is to be engraven on the 21 Moon with a Graver of the same Metal; that being thus graven, 'tis to be put into a little golden tube, stopp'd with Goats-skin, and then bound with a Thong of the skin of the same Animal, to the right or left Foot according as the Distemper is on the one or other side; that 'tis requir'd from him that makes use of it, that he avoid all carnal Knowledge of any Woman, especially if she be pregnant, and that he take care not to enter into any Graves or Sepulchres; and to conclude, that above all things he take special care to put his Shoe on his Left Foot before his Right. What remains is too tedious and impertinent to be repeated here.

To acquire the favour of Kings, Princes and Great Men, and even to Cure Diseases, Engrave, says another Author, the Image of the Sun, in the shape of a King seated on his Throne, with a Lion on his side, on very fine Gold, which is to be to the last Degree Refin'd in the first face of the Lion.

One shall have, 'tis said, a subtil Wit, and excellent Memory, if care be taken to engrave in the first face of the Twins, or the Vrgin on fine Gold, the Image of *Mercury* in the shape of a Young Man sitting, holding a *Caduceus* in his Hand, and his Head cover'd with a Hat.

In short, 'Tis affirm'd that the Image of *Mars*, engraven on the first Face of *Scorpion*, inspires Courage, and renders Men Victorious; that the Image of *Mercury*, engraven on Silver or Tin on the Day and Hour of *Mercury*, renders Men successful in Trade and Gameing; That the Image of *Jupiter*, engraven on Tin, Silver, or on a white Stone, in the figure of a Man with a *Ram*'s Head, procures Honours;

nours, Greatneſs and Dignities; 'Tis requiſite, add they, to render this more credible, that it be accompany'd with punctual and myſterious Circumſtances; that it be done on the Day and Hour of *Jupiter*, when he is in his proper Sign, as in *Sagittary* or *Piſces*; or in his Exaltation, as in *Cancer*, and that he be free from all Impediments, principally from the ill Aſpects of *Saturn* and *Mars*, that he be in a juſt Poſition, and not ſcorch'd by the Sun: That to be merry, beautiful, and to have ſtrength of Body, 'tis proper to engrave the Image of *Venus*, as a Lady holding in her Hand Apples and Flowers, in the firſt Face of the *Balance*, the *Fiſhes* or the *Bull*: That to acquire Riches, we are to engrave the Figure of a Crab, on the Hour of *Saturn*, that Sign being in the middle of the Heavens at the ſecond Face, on refin'd Lead, Silver, or Gold: To aſſemble together, or force Animals to fly, the Figures or Signs of the Planets which govern thoſe Animals are to be drawn, when thoſe Signs or Planets are in a proper Diſpoſition, that is to ſay, if to get them together, the Planet muſt be in a good Diſpoſition; if to drive them away, it muſt be in an ill Conjuncture. *Taliſmans* are laid in a place to which one wou'd draw Animals to frequent, as in a Dove-houſe to bring Pigeons thither; in a Wood to bring Wolves thither, in order to kill them; in a Camp thro' which Enemies are to March, to ſtrike Terror into them, and rout them; in a Granary to drive away Rats and other Vermin which eat up the Corn.

Indeed, One muſt be thro'ly perſuaded of the great proneneſs of Men to believe, to imagine that they ſhou'd give credit to what is ſo widely diſtant from all manner of probability; to pretend that they ſhall believe, that a bit of Metal graven at a certain time, and impreſs'd with a certain Figure, ſhou'd amaſs and unite to itſelf in a Moment more Properties than all the Phyſicians by their Application to, and Study of the Secrets of Nature; and all the Chymiſts by their Reductions and Diſtillations, have been able to diſcover in Animals, Plants and Metals for the ſpace of ſeveral Ages!

LXIII. From all that thou haſt juſt been reading, thou oughtſt to conclude, that nothing was ever more Impertinent, nothing more Chimerical than *Judicial Aſtrology*; nothing

more ignominious to Human Nature, to which it is a real Scandal, that any Men ſhou'd be ſuch cheating Impoſtors, as to delude others, under pretext of an acquaintance with the Cœleſtial Bodies, and pretend to diſpoſe of their Influences, by Figures and Words; and that there ſhou'd be Men fooliſh enough to give credit to their Promiſes, the performance of which, Reaſon ſhews to be impoſſible.

That an Aſtrologer has ſometimes foretold Truth, is owing to either Chance, or certain Paſſions which he has dexterouſly inſpir'd to puſh on the ſucceſs of his Prediction, or to Conjectures wholly independant on his Rules, and founded on Informations which by his addreſs he has acquir'd of the Condition, Manners and Conduct of thoſe who apply to him to learn future Events; or becauſe that even they themſelves have help'd him to ſucceed, by their Simplicity and ill Management. A famous Judicial Aſtrologer (I mean *Agrippa)* who has certainly ſearch'd to the bottom of the Subject of which I am treating, and who himſelf ſeem'd inclin'd to give it all the credit, that its Profeſſion requir'd, ſtraining all poſſible Learning to prove its Validity, at laſt remarks, That in *Alexandria* a Tax was levy'd on Aſtrologers, which was call'd the *Fools-Peny*; becauſe, ſays he freely, none but Fools will have recourſe to Aſtrologers. Conſider, whether thou wilt continue one of the Fools; For after having read theſe Reflections, can'ſt thou reaſonably doubt of its being a downright Folly to give way to the Dreams of this Deluſion? But if thou yet continueſt to perſiſt in the Dependance which thou haſt hitherto had on them, I proteſt to thee, on the Word of a juſtly incens'd Genius, that I will perplex thee in every thing; I will ſo deſtroy thy Health, that it ſhall not be in the Power of all the united Cœleſtial Influences to cure thee; I will diſtract thy Mind more than it already is; for of what uſe will ſound Reaſon be to thee, if thou wilt ſtill perſiſt in being the continual Bubble of all Cheating Pretenders? I will confound thy Affairs, and raiſe up Difficulties that ſhall ruin thy Eſtate; and that to the end that thou mayſt not have leiſure to hearken to Aſtrologers; I will fill thy Houſe with Specters and Phantoms; I will deliver thee up a Prey to pretended or real Sorcerers and Magicians; and will be ſo very far from oppoſing the Devils,

vils, if any of them have a Design to torment and crush thee under their Persecutions, that I will search Hell for some to bring hither, if they either will, or can, like so many Furies to torment thee so as to rob thee of all Rest: In short, I will turn thy House into a sort of Hell, so will I fill it with Horror, Troubles, Terrors and Confusion, and that because the Care of guiding thee being entrusted to me, 'tis my Duty to rid thee of this Error; or if I cannot, to punish thee as thou deservest; and also because I will no longer be the Object of the Laughter and Scorn of the *Geniuses* of all those Astrologers which delude thee.

The End of the Critico-comical Reflections on Judicial Astrology.

CHAP. XX.

What was the Success of Monsieur Oufle's *reading the* Critico-comical Reflections *in the precedent Chapter.*

MOnsieur *Oufle* and the Abbot *Doudon* were in a great Consternation after the reading of these *Reflections*; not that they were fully convinc'd, that it was a Mistake to give Credit to *Judicial Astrology*: No, they were too far gone in Superstition, wholly to alter their Opinion at first sight. But what perplex'd them the most, were the terrible Threats of the pretended *Genius.* They read them over again more than once, and at last found them so dreadful, that their Minds were perfectly intimidated: They read over the whole a second time, and whether their Fright weaken'd their Prejudice, or that they really found the Arguments in it unanswerable; they resolv'd never for the future to consult any Astrologers, nor regulate themselves pursuant to their Decisions.

Monsieur *Oufle* was for some Days very Melancholy, thoughtfull and silent. He seem'd not to abandon without some uneasiness, an Opinion which had so perfectly suited his

Taste, and the conforming to which had given him such great Pleasure. In the mean time, the Marriage of *Ruzine* and *Belor* began to be talk'd of; and he did not refuse the Match so warmly as before: In short, from Day to Day he seem'd more inclin'd to end that Affair according to the desire of Madam *Oufle*, *Ruzine* and *Belor*; and it had been effectually terminated thus, if the treacherous *Mornand* had not ruin'd all those favourable Dispositions of Monsieur *Oufle*, when it was least expected. The reason of which follows.

Belor, who began to be well receiv'd by Mr. *Oufle*, frequently visited him. It happen'd by I know not what Indiscretion, that in some of his Visits, he express'd an utter dislike of *Mornand*; and also drop'd some Words which shew'd that he wou'd not bear him long in the House, if he became *Ruzine*'s Husband. Valets commonly knowing all that is said or done with their Masters, and *Mornand* being one of the most vigilant on that account, he quickly learn'd the Sentiments of *Belor*, and the Aversion which he had for him. On which he without any delay resolv'd what to do, which was, to use all his Art to hinder that Match, which he foresaw wou'd be so disadvantageous to him, as to turn him out of a House in which he had so long liv'd, and on which his Fortune depended. He having been employ'd in the Stratagem made use of to convey to Mons. *Oufle* the Discourse of the *Genius*; and having been in the Secret of the Conspiracy against his Master, and withal knowing him to be no farther dispos'd to give his Consent to this Marriage, than the Arguments and Menaces of the *Genius* had brought him to, resolv'd to inform him who was the true Author of the *Critico-comical Reflections*: And his Resolution was executed almost as soon as taken.

'Twou'd be difficult perfectly to comprehend the Joy which this simple Man felt, when he knew this Secret; for by this Information and obliging News, he found himself at liberty to consult and believe Astrologers without fearing any thing. But yet he did not thro'ly depend on what *Mornand* said as to believe it without requiring some Proof, which shou'd leave him no room to doubt of the truth of the Trick which had been plaid him. But *Mornand* promis'd him such clear evidence, as shou'd put all out of Question. To this end, he

one Day hid him in a place, where he over-heard a Conversation betwixt Madam *Oufle*, *Ruzine* and *Belor*, in which the Discourse turn'd very much on this Stratagem. And thus Monf. *Oufle* learn'd more than was necessary to his full Conviction, that his Man had told him nothing but the Truth. The Abbot *Doudon*, to whom he had imparted what *Mornand* had told him, was not less pleas'd than his Father with this Discovery; and in short, the whole ended in the utter dismission of *Belor*, and assuring him that he wou'd never consent that he shou'd marry *Ruzine*, tho' there were no other Husband for her in the World but him.

Thus we see how this Stratagem ended, which was made use of to rid Monf. *Oufle* of his Bigotry to *Judicial Astrology*; 'twas in the breaking off a Match which this Astrology forbid him to make, and in his continuing still infatuated with the Predictions of this Impertinent and Chimerical Science.

THE HISTORY OF THE *Extravagancies of* Mr. OUFLE.

The SECOND PART.

CHAP. I.

Which displays Mr. OUFLE'S *Notions concerning Devils; the Power which he ascrib'd to 'em; his fear of them, and the Reasons which drew him into it.*

MOunsieur *OUFLE*, as we have seen, being so easily induc'd to give credit to all stories of Spectres and Phantoms, of which he either heard, or read; 'tis thence to be suppos'd, that he was very strongly bent to believe whatever was said of *Satan*, Devils, Wicked Spirits, and in short, of all those ambitious fallen Angels, to whom some allow so much power, that if we shou'd suffer our selves to be led

by all the Stories they forge concerning them, we ſhou'd take it for granted, that they diſpoſe of all the Elements, and that even the whole Courſe of Nature itſelf is ſubjected to their Direction.

Monſieur *Ouſle* in a Converſation with his Brother *Noncrede*, diſcourſing on this pretended deſpotick Power of Devils; the latter, a very learned and very judicious Man, who perfectly well knew what theſe evil Spirits can, and what they cannot do, and whoſe Credulity never advanc'd beyond the Power of Sound Principles to juſtify and ſupport it; rejected, with all the Reſolution which Reaſon exacted of him, I know not how many triffling Follies, which our Viſionary alledg'd to convince him. The Converſation was very ſoon interrupted, by the paſſionate oppoſition of Monſ. *Ouſle*; but yet with an intention to repair that Loſs, by drawing up at his cooler intervals a Diſcourſe which he had reſolv'd on in order to give his Brother ſuch a ſparring Blow, as ſhou'd utterly diſenable him from ever riſing again; a very raſh Undertaking, as we ſhall hereafter find.

Before they took leave of each other, Monſ. *Ouſle* promis'd his Brother to ſet about this important Diſcourſe. " The Subject, added he, is very ſerious, and of too great " Conſequence, not to require a greater Attention, than " what Converſation admits of; you ſhall ſhortly have my " Thoughts in writing concerning Devils, as alſo what o- " thers before me have thought on that Subject, and what " you ought yourſelf to think, unleſs you are reſolv'd to " defend an ill Cauſe, againſt an Opinion which is back'd " by the Authority of the preſent as well as the moſt remote " Ages of Antiquity. But my Words, paſſing off very " quick and not ſtaying long enough with you to make " ſuch impreſſion, as is ſufficient to cure you of that ob- " ſtinate Incredulity, on which you value yourſelf; per- " haps if committed to Paper, when you often read them, " may have a better effect on you, and at laſt bring you " over to Truth."

On hearing Monſieur *Ouſle* talk thus, if one had not known him, one wou'd have ſaid, That he was going to lay down invincible Demonſtrations in favour of Devils;

Viz.

Viz. to prove, that they do whatever they please, as tho' they were absolute independant Beings; or at least, that GOD always granted them a Power of executing whatever Designs they project. For if we seriously reflect on all that is said of the wonderful Performances of Devils, and the Mischief they do in the World; we shall agree that those who believe these Wonders and mischievous Effects, must necessarily be persuaded that these evil Spirits Act either by their own Power, and a natural Property, or by an Allowance granted them by GOD. But yet we are not to expect that Monf. *Oufle* shou'd trouble himself with proving either this Natural Property or Divine Permission. The poor Wretch's Intention never reach'd so far. The Arguments which wou'd have been necessary to prove his Point, were above his Capacity and Learning. Besides, such superstitious People as he never aim at Knowledge: To talk to them of Principles, to bring them over to Reason; to endeavour to reduce them to these Principles, in order to form Decisions, and draw Conclusions, is to talk to them in a Language which they don't understand, and which they are not at all inclin'd to Study. Their Excellence consists in a strong belief of the most extravagant and ridiculous Notions, and confirming them by proper Stories. The *Oufles*, for instance, read in a Book which they like, that Devils can manage the Elements at their pleasure; and in another, that they have caus'd Rains, Storms, Hurricanes and Earthquakes; then all this is true, because they are told so, or have read it; and thus 'tis they draw Consequences. They never vouchsafe to examine, How that can be? Or, whether indeed it really ever was? so useless and superfluous does such an Inquiry appear to them. For of what use indeed, wou'd it be to People who are resolv'd to believe every thing? Monf. *Oufle* was not in the least dispos'd to regulate his Opinion by judicious Arguments, and exact Searches, when the Question turn'd on Superstition. Whatever seem'd prodigious and astonishing, drew along with it his Credulity, in such a rapid Torrent, that his Head turn'd, and he was, if I may so say, lost in Wonder and Amazement. Of which, the Discourse which we shall presently read, is a convincing Proof. But withal, 'tis proper to acquaint the Reader, that he did not so depend on his own Ability, as not to endeavour to get help

to render his Arguments the more forcible and convincing. 'Twas to obtain this Aſſiſtance, that he went to his Son the Abbot *Doudon*, whom he particularly valu'd for being as Superſtitious as himſelf. He then acquainted him with his Deſign, and in the moſt pathetic manner, exaggerated to him the neceſſity of demonſtrating to *Noncrede*, that the Devils are as much to be fear'd as they are ſaid to be, becauſe they do as much Miſchief, as they are reported to do. His Son, who on this Head was as weak and as much prejudic'd as his Father, applauded his Deſign, and did not refuſe his ſhare of this Combat. To that end then, they ſeparated themſelves from all Converſation, and together retir'd into Monſieur *Oufle*'s Cloſet, where they labour'd as hard as was poſſible on their Subject. Here are a couple of Modern Authors ſtarting up; but alas, what are they! That we ſhall immediately ſee.

Chap. I.

A Diſcourſe of Devils, drawn up by Monſieur Oufle, *and the Abbot* Doudon *his Son, and then ſent to* Noncrede.

PART I.

I Promis'd, Brother, to Convince you of the great Power of Devils, which you refuſe to acknowledge, out of a vain Ambition to paſs for a Libertine; and this Paper diſcharges my Promiſe. Read then with Attention, and that more than once, what I here write; and doubtleſs you'll abandon your Opinion, and come over to mine; or rather to that of the greateſt Authors, who have ſo thro'ly Treated this Subject, that tho' we were of their number, 'twoud even then be hard to ſpeak with more Certainty, Learning, and Ability than they have already done. I have not depended ſolely on my own Knowledge in drawing

ing up this for your Entertainment; but also, to acquit myself the better, have taken in the Assistance of the Abbot *Doudon*, my Son and your Nephew, a Learn'd Man, as you know, he having gone thro' all the Courses of Studies with the Applause of his Tutors, and also is a sincere honest Man, who naturally says what he thinks, and cannot but think very justly, being better acquainted with the *Latin* and *Greek* Languages, Philosophy and Theology, than is usual in Persons of his Age. He speaks *Greek* like *Homer*, and *Latin* like *Cicero*; he never Argues without keeping close to the strictest Rules of Syllogisme, and has particularly apply'd himself to the Study of that part of Divinity which Treats of Angels. Judge you, whether on this Foot, he ought not to be rely'd on, when he speaks of Devils? Nor is it unknown to you, that by my Reading, I have perfectly well inform'd myself concerning all the Species of Spirits in the Universe; of their most wonderful Operations; and in short, of those Substances that are naturally plac'd betwixt Angels and Men *(a)*; or, if you had rather have it so, which mount to a sort of degree of Divinity *(b)*; and that he and I having joyn'd together all that we have on this Subject, you will be highly to blame, if you don't yield to what you will presently meet with in this Discourse.

You are first of all to be inform'd, That there are both Male and Female Devils; and that the latter appear'd in the World some time before the former, and that they conceiv'd the Male Devils by the first Man, during several Years, in which either out of Sullenness, Continence or Disgust, he wou'd not cohabit with his Wife *(c)*. This is affirm'd

(a) The *Jews* call those middle Substances betwixt Men and Angels, *Sadaim*, and the *Greeks* by transposing the Syllables, and adding but one Letter *Daimonas*. The Count *de Gabalis*, p. 71.

(b) According to *Socrates*, as quoted by *Apuleius*, the Deity divided itself into four parts, which did as it were descend from Superior to Inferior; and the three last subdivided themselves into several others which were call'd *Gods*, *Dæmons* and *Heroes*: Here are the *Devils*. *World bewitch'd*, p. 16

(c) Rabbi *Elias* says in his *Thisby*, That we find in some Books, that for the space of Three hundred Years that *Adam* abstain'd from his Wife, there came to him female Devils, whom he impregnated, and they were deliver'd of Devils, Spirits, Nocturnal Spectres, Phantoms, Hobgoblins and Witches. *Id.* p. 161. *Le Loyer*, p. 206.

(d) Ari-

firm'd by the Rabbins, who talk as positively of all things, with which they acquaint us, as if they had liv'd in the time when they happen'd, and had themselves been Eye-Witnesses of them. For my part, when I consider the positive Assurance with which they speak, I cannot bring myself to contradict them. They give me too much Pleasure, by the extraordinary things which they teach me, not to be believ'd. I had rather persuade myself that they had particular Revelations, than charge them with Lying, when I find in their Writings any thing which I cannot understand, or which seems repugnant to Reason. I always have a regard for wonderful Things, and think that the least I can grant them.

This Power which Devils are affirm'd to have in the World, does not at all surprize me, since Philosophers maintain, that they are compos'd of the Four Elements (*d*), and that this World is also itself compos'd of the same. I also believe that they penetrate all things, that they can in a Moment pass from one place to another, how distant soever they may be, since they are so fine and subtile (*e*) that the most compact and hardest Substances cannot interrupt their passage, or stop their Course. This being true, judge you, whether 'tis not very easy for them to enter a Chamber, tho' never so closely shut, tho' it shou'd be plated around with Steel of an extraordinary thickness, this Steel wou'd yet be porous, and thro' these pores, they wou'd infallibly insinuate themselves.

I have already said, that the Devils began to exist almost as soon as the beginning of the World: But will now tell you a great deal more; which is, That tho' there had not been any till the very Moment in which I write this, we shou'd not yet, for the future be without them; the reason of which is, that Learned Men, nay whole Nations are persuaded, that a prodigious number of Souls become Devils, after the Death of the Bodies which they before animated (*f*). The reason why I term this number prodigious, is that these *diabolising* Souls, are those of the wicked,

(*d*) *Aristotle* makes the Devils to be compos'd of the Four Elements. *Le Loyer*, 22.

(*e*) *Theodoret* represents the Bodies of *Dæmons* to be so fine, light and subtile, that compar'd with ours, theirs are but shadows of Bodies. *Id.* 178

(*f*) The old Heathens believ'd, That after the dissolution of the Bodies, the Souls became *Dæmons*. *Id.* 14

(*g*) Most

ed, the still-born, Women dying in Childbed, and of Men kill'd in Duels (*g*). If you cou'd compute how many Souls there are of this sort, which Death forces out of their Bodies within the space of eight Days, you wou'd find that there wou'd be but too many Devils to torment us; tho' some will yet make us believe, that there are good (*h*) and white ones (*i*); but for my part, I call these simple Angels, and not Devils. Conclude then from this small Restriction, that I don't so easily believe as you imagine, every thing which Men wou'd impose on me.

But to prove farther to you, That nothing is more common than Devils, which is undeniably certain; for great Men have affirm'd it in their Works; and since they are great Men, methinks we shou'd repose great Confidence in what they say: 'Tis certain, I say, that these evil Spirits multiply amongst themselves as Men do (*k*), that there are so many of them in the Air, that it may be said to be fill'd with them (*l*); and that thus 'tis doubtless, that it happens that by Respiration, or rather by Aspiration, we draw several of them into our Bodies: A sort of wicked Guests within us, whom 'tis not our Interest to harbour! As they are extremely bent to evil, so their malignity is not idle. They labour as diligently as they can; but to what end? To bring on us Diseases which render us impatient, and put us to very great pain; to infest us with Dreams, which plague and disturb us (*m*); to breath into us their Wickedness,

(*g*) Most of the *Bramins* assert, That there are some Souls, which when separated from their Bodies, are turn'd into *Dæmons* for their Sins; and that the term of their first Punishment being expir'd, they are to wander in the Air, and there endure extreme Hunger, it being impossible for them to get so much as one single Blade of Grass from the Earth, or to refresh themselves with any thing else besides what Men give them out of Charity. *World bewitch'd*, 1. 89.

The *Siamese* acknowledge no other *Dæmons* than the Souls of wicked Men, who issue out of Hell where they were detain'd, wander for a certain space of time in the World, and make Men do all the Evil they can. They also rank amongst the unhappy Spirits, still born Children, Mothers that dye in Child-bed, those kill'd in Duels, or who are guilty of some other Crime of the like nature. *Id.*

(*h*) Amongst the Pagans there were good and evil Angels. *Id.* p. 21.

(*i*) *Leo Africanus* says, That the *African* Sorcerers invok'd the White Devils. *Bodin's Dæmonomania*, p. 115.

(*k*) *Gregory Nyssen* held, That *Dæmons* multiply'd amongst themselves, as Men do. Count *de Gabalis*, p. 104.

(*l*) St. *Athanasius* says in the Life of St. *Anthony*, That the Air is full of *Dæmons*. *Mercurius Trismegistus* says the same. *Delirio Disqusit. Mag.* p. 278.

(*m*) *Pythagoras* believ'd, That the Air was full of *Dæmons* and Spirits which

ness, and engage us to practice it, in order to render us equally Criminals with themselves. I here unfold to you Mysteries, certainly hitherto unknown to you; make a profitable use of them; think as I do, and you will think right.

Tho' there is such a vast number of Devils, that it seems impossible to fix it, yet a Person, who particularly apply'd himself to that Study, has at last attain d that Knowledge: He knew how many there are, as exactly as if he had told 'em all over one by one, and made them pass by before him. He assures us then, that there are Seven millions, four hundred and five thousand nine hundred and twenty-six *(n)*, Errors in Computation excepted, adds he. I like him very well for this prudent restriction; for in short, as it is probable, that the Air being quite full of them, as I have just been saying, and that consequently their whole number must be much larger, we may reasonably believe that he only meant the particular number of those who inhabited the Country where he wrote. Do justice, I beseech you, to my Reflection, which I think I had reason to make. I have already told you, that they are compos'd of the Four Elements, and that 'tis for that Reason that they frequently dispose of them at their pleasure: But 'tis also true that they are sometimes terribly bandy'd about by these very Elements; and that when a Devil expects a quiet residence on the Earth, even at the Moment when he least thinks on't, he's dispatch'd so far, that he's carry'd to the Region of Fire, from thence hurry'd into the Air, and then into the Water *(o)*; when finding himself thrown out on all sides, he mixes with tempestuous Hurricanes, and insinuates himself into the Winds; where he makes a terrible noise to revenge

which sent hither Dreams and Diseases. *Le Loyer*, p. 184.

(n) John Wier in his Book *de Prestigiis*, has drawn up an Inventory of the Diabolical Monarchy, with the Names and Sir-names of Seventy-two Princes, and Seven millions four hundred and five thousand nine hundred and twenty-six Devils, errors of Computation only excepted, adding their Qualities and Properties, and to what Purposes they may serve when invok'd. *Bodin*, p. 404. *De Lanere*, p. 27.

(o) Empedocles says, That the wicked *Dæmons* are so hated by the Elements, that they thrust them from one to another, and shove them sometimes into the Region of the Air, now into the Sea, then to the Earth, and at other times to the Element of Fire; now into the Sun-beams, and from thence into Winds and Storms. *Le Loyer*, p. 184.

(p) 'Tis

venge himself on the Elements; on the Waters, for instance, by raising Storms, and putting them into continual Agitations; on the Earth, by irradicating its Trees, and destroying as much as he can, the Fruits which it produces; in which certainly there is no reason at that time to acknowledge him for the Director of that Element; a Quality which some have attributed to Dæmons *(p)*; and if what others have thought, is true, That the Stars are plac'd where they are, for no other reason than to prevent the Devils ascending into the Heavens *(q)*; what shou'd hinder our believing that the wicked Angels, push'd on yet farther by a revengefull Spirit, intermix with the Influences of the Stars, in order to corrupt them, and convey to us with them, so many Evils, of which we feel but too many Effects, but are not able to comprehend their Cause; We torment ourselves in endeavouring to discover it, without being able to compass our End. Ah! how much Pains wou'd be spar'd, if Men, like me, shou'd turn over so many Books, which they won't once allow a reading, or read them without sufficient Application to enable them to penetrate into their deepest Secrets.

I wou'd willingly here acquaint you to what length the Devils have Power to extend the duration of their Lives *(r)*, but I have so many other things to say to you, that I shall not

(p) 'Tis very probable, that the *Chaldeans* and *Persians* observing that Human Affairs were here below subject to great Vicissitudes, which came to them from Heaven; thence took occasion to forge Two Supreme Deities, the one call'd *Aromasdes*, for the Direction of Heaven, and the other *Armanius* for the Earth; and the *Romans* substituted in their Places *Jupiter* and *Pluto*, and afterwards the Devils came to be acknowledg'd to supply the place of the latter. *World bewitch'd*, 1. 15.

(q) *Mahomet* in his *Alcoran*, feigns the Stars to be the Centinels of Heaven, to keep the Devils from approaching it, and prying into the Secrets of GOD.

(r) *Hesiod* distinguishes four Species of Rational Natures, Gods, Dæmons, Demi-Gods or Heroes, and Men. He goes farther, he specifies the duration of the Life of Dæmons; for 'tis as well of Dæmons, as Nymphs, that he speaks in the place here cited; and *Plutarch* understands him so. A Crow, says *Hesiod*, lives nine times as long as a Man; a Stag four times as long as a Crow; a Raven thrice as long as a Stag; the Phœnix nine times as long as a Raven; and lastly, the Nymphs live ten times as long as the Phœnix. One wou'd not be apt to take this Computation for any thing above a Poetical Rant, below the Thoughts of a Philosopher, and even the Imitation of a Poet; because as void of all Poetical Grace as Truth. But *Plutarch* is not of this Opinion. He seeing, that supposing the Life of Man is Seventy Years, which is its ordinary duration, the Dæmons must live Six hundred and eighty

not dwell on that Subject; if you shew never so little Inclination to be inform'd concerning it, I will point out the Authors which may instruct you; but yet I will not do it, without you promise to read them as I do, with respect, and confidence in them.

After having Treated of the Original, Nature and Number of Devils; I proceed to their Apparitions. I will not tell you what I have seen; for 'twill be in vain for me to alledge my Eyes to you for Witnesses, according to your laudable Custom, because I pass with you for one that is extremely deluded; you wou'd be sure to charge them with being Impostors. I shall then content myself with drawing up a Particular of what I have met with most Authentic on this Subject, in the Books of those Authors which have in a manner exhausted it. Is it really credible, if Devils did not appear, that so many Learned Men wou'd have so positively affirm'd it; have told us what time they appear'd, and have particulariz'd so many remarkable Circumstances of all the various manners of their Appearing? We learn from them, that the Devils commonly shew themselves in the Night betwixt *Friday* and *Saturday*, or at Noon (*s*); that to form for themselves the shape in which they please to appear, they choose a favourable Wind, and a full Moon (*t*); that when the Figure they assume is that of a Man, 'tis always frightfull and ill proportion'd (*u*); for

eighty thousand four hundred Years, and not being able to conceive the possibility of coming at any instance of the Dæmons living so long, chose rather to conclude, that *Hesiod* by the Word, the Age of Man, understood only one single Year. *History of Oracles*, p. 69, 70, 71.

(*s*) Evil Spirits may appear rather in the Night than by Day; and on the Night betwixt *Friday* and *Saturday*, rather than those betwixt other Days, *Bodin*, 245.

The Noon-day Dæmon appearing in the shape of a Woman, was nam'd *Empusa*. This was a Dæmon, who, according to the Scholiast on *Aristophanes, in ranis*, was sent by *Hecate*, and appear'd only to miserable despairing Wretches, and that at the Hour of Twelve. *Le Loyer*, 197.

(*t*) The Conjurers burnt at *Paris*, averr'd, That when the Devil wou'd form an aerial Body for his use, 'tis requisite the Wind shou'd favour him, and the Moon be in the Full. *Delrio Disquisit. Mag.* p. 302.

(*u*) If Satan assume an Human Shape, 'tis always with some deficiency, or extravagant disproportion; either too black, or too White, or too Red; too Big, or too little. *De Lanere*, p. 34.

Sorcerers depose, That the evil Spirits who shew themselves in Human Shape, are commonly Black, and Taller than ordinary, or no bigger than Dwarfs. *George Agricola*, in *lib. de Spiritibus Subterraneis*.

Mandragora, a familiar Devil, in the shape of a little beardless black Man, with dishevell'd Hair. A certain

for instance, very black, extreme big, or very little; if that of a Woman, that instead of Feet, 'twill have Dragons Heads (*x*), or appear like a Widow in black Cloaths, but cruel, breaking the Legs and Arms of those whom she meets (*y*); that they Metamorphose themselves into Elms, Rivers, Dogs and Oaks (*z*), into Birds which predict future Events, being shut up in Cages (*a*), into Lawyers (*b*), into Straws, into Sows (*c*), into a Mass of Gold (*d*), into Lettuce

tain Judge was not afraid to tear off his Arms, and throw him into the Fire. *Delrio* l. 4. *Incredul. Scar.* 59.

Schottius has taken from *George Agricola* his Description of the Mountain Devils; he says, That they take up their residence in the Mines which are under the Mountains; that they are cruel, and appear in horrible shapes; that they incessantly disturb and torment the Labourers in the Mines; some call them *Mountaineers*, because they commonly appear very little, being scarce three Feet high, look old, and assume the shape of Workmen in the Mine, being dress'd in a Wastecoat and Apron both of Leather. *World bewitch'd*, 1. 288.

(*x*) The *Lamia*, were Forest Dæmons, in the shape of Women, who instead of Feet, had conceal'd Dragons Heads. Le Loyer, 199.

(*y*) The *Russians* fear and reverence the Meridian Dæmon, who appears in Mourning, in a Widow's dress, at Mowing and Harvest-time, breaking the Arms and Legs of the Mowers and Reapers, if they don't prostrate themselves on the Ground when they see her. *Camerarius*'s *Historical Meditations*, tom. 1. l. 4. c. 10.

(*z*) Some Historians say, That the Devil talk'd with *Apollonius* in the shape of an Elm, with *Pythagoras*, in that of a River, with *Simon Magus* in that of a Dog, and with some others in that of an Oak. *Naudeus* *Apology*. 29.

(*a*) Magicians force the Dæmons to unite with Birds, and suffer themselves to be shut up in Cages. *John Leo* says, That the *Africans* make a publick Trade of it: Those who consult them on future Events, pay them with a piece of Mony for their Owners, and after having taken it, the same Birds bring back the Answer in their Bills, written on a little scrip of Paper. *Incr. Sca.* p. 59.

(*b*) *Wier* says, *l.* 4. *de Præstigiis* c. 9. That the Devil pleaded a Cause in the shape of an Advocate in *Germany*, having heard that the adverse Party had by Protestation given himself to the Devil in case he had taken his Landlord's Mony, the Diabolical Advocate, immediately quitted the Bar, and before all the Spectators carry'd off the perjur'd Wretch.

(*c*) *Froissard* mentions a Gentleman nam'd *Ramond*, in the County of *Corasse*, near *Ortays* (a Town where the Counts *de Foix* generally reside,) who bragg'd of a Spirit or Dæmon, who inform'd him of all that pass'd in the World, presenting himself to him invisibly, sometimes at Nine at Night, and at other times at Midnight, and talk'd with him: But at last he engag'd him to appear, what resistance soever the Dæmon made to his Curiosity. The first time whilst *Ramond* was putting on his Shoes and Stockings, he turn'd himself into the shape of two or three little Straws, fighting with one another. *Ramond* not content with this, wou'd have *Orton* (for so he call'd him) shew himself in another shape; he then appear'd in that of a very large, but very lean, Sow; on which *Ramond* who did not believe this Sow to be his Devil, set his Dogs at her, whereupon she made a dismal Noise and vanish'd; after which he never heard any more of either the Sow, or *Orton*; but dy'd within a Year.

(*d*) A Dæmon transform'd itself into

Lettuce (*e*), into frozen Trees, into Monks, Asses and Wheels (*f*), into Horses (*g*), into Dragons (*h*), into Beggars (*i*), and also that they have presum'd to assume the shape of the great Jewish Legislator (*k*). These Authors have also observ'd, that the Devils have never been known to appear in the shape of Doves, Sheep, or Lambs (*l*).

After such a great number of Relations cited from so many different Authors, you wou'd have me be Incredulous! You wou'd have me say with you, that all this is false; you wou'd in short, that after having for many Years ran thro' such a prodigious Course of Reading which has persuaded, and convinc'd me; that I shou'd instantly believe the contrary to what I have so long believ'd! I

to a Mass of Gold in the presence of St. *Antony*. *Le Loyer*, 510.

(*e*) A Dæmon chang'd itself into a Lettuce, before a Nun, according to St. *Gregory*, 1. *Dialog*.

(*f*) According to *Gaquin*, *Histor. France*, in the time of *Philip the Fair*, a Dæmon presented itself to a Monk in the several shapes of a Tree cover'd o'er with Frost, a black Man on Horseback, a Monk, an Asse, and a Wheel.

(*g*) The Dæmon of *Annæberg* kill'd above Twelve Miners with the blast of his Mouth, in the Mine call'd, *The Crown of the Rose*: He appear'd in the figure of a Horse. *Le Loyer*, p. 491.

(*h*) At *Lavinium* was a Grove consecrated to the *Argolc Juno*, and in it a very long and deep Cave, in which harbour'd a Dragon; and generally on a certain Day of the Year certain Virgins were appointed to carry him Food; which was perform'd in the following manner, according to *Ælian*, l. 10. c. 16. *De Historia Animalium*. These young Women had their Eyes bound with a leathern Thong, Cakes in their Hands, and were led to the Grotto, where the Dragon was, by a Dæmoniacal Exhalation, without ever Stumbling any more than if their Eyes had been left open; when they came to him, he wou'd not touch the Cakes of any who were not Virgins.

(*i*) At *Ephesus*, *Apollonius Tyaneus* was desir'd by the Citizens to drive away the Pest which then reign'd there. He commanded them to Sacrifice to the Gods; after which he saw the Devil in the shape of a Beggar, in very ragged Cloaths. He order'd the People there assembled to stone that Beggar; which they accordingly did, and the Stones being taken off by the direction of *Apollonius*, there was found under the Heap, instead of a Man, a black Dog, which was thrown into the Jakes, and the Plague ceas'd. *Le Loyer*, p. 310.

(*k*) In the Reign of the Emperor *Theodosius* the Younger, the *Jews* inhabiting *Candia*, were sollicited by a Devil (who pretended to be their Legislator *Moses*, sent from Heaven) to quit all their Estates and Goods, promising them, that he wou'd conduct them to a dry Country. They believ'd him; and he led them to the Top of a Rock, and commanded them to throw themselves into the Sea, which they accordingly did, and most of them were drown'd. *Socrates Ecclesiastical History*, l. 7. c. 38.

(*l*) The Devils have never yet put on the shape of a Dove, that of a Sheep, nor that of a Lamb, says *Delrio*, *Disquisit. Magic*. p. 304.

I shall not do any such thing; but shall believe as formerly, till you have prov'd to me, that you, who have never publish'd any thing, are yet more credible than those great Men, who after having apply'd themselves with all possible Attention to the thorough discovery of Devils, have carry'd their Labours, and extended their Goodness so far as to impart their Knowledge to us.

Here ended the first part of this surprizing Discourse: I call it surprizing, because I am persuaded that all who read it, will also be astonish'd, amaz'd and surpriz'd, to see a Man at such a great expence of Reading, and apply it to such an extravagant Use, that all the Advantage he can draw from it, is to Prove, That he is neither deluded nor a Visionary for any other Reason, than because he has Read much. Tho' I find myself at present under a violent Temptation to enlarge on Remarking the Ridiculousness of this Discourse, I shall yet be silent, since *Noncrede*'s Answer will hereafter sufficiently shew it. And therefore I entreat the Reader to continue on reading these ridiculous Impertinencies without being tired, in hopes of seeing the Subject presently treated as it ought; that is, with Wise and Judicious Arguments, which will serve as so many Preservatives against the Evil which they may have occasion'd, or Remedies against the Mischief which they may already have done to those, who like Monf. *Oufle*, are unhappily prepossess'd in favour of them, and believe every thing which humours their ridiculous Bigotry.

CHAP. II.

The Discourse concerning Devils, compos'd by Monsieur Oufle *and his Son the Abbot* Doudon, *and sent to* Noncrede.

PART II.

MOnsieur *Oufle* thus continues to display all that he and his Son the Abbot *Doudon* have read, all that they have heard, and all that they have seriously thought and conceiv'd concerning Devils, and all manner of Diabolical Practices.

 Brother,

Brother, I don't doubt but you have heard talk of *Incubus's* and *Succubus's*; that is to say, of those who have lain with and abus'd Women, (these are *Incubuses*) and those who having assum'd the shape of Women, (who are *Succubuses*) excite Men to commit Crimes, which you clearly enough conceive, without its being necessary to mention them. If you are still inclin'd to question the Lasiviousness of these Evil Spirits; attend to what I have to say to you, to remove your Doubts, and engage you to believe it. But yet don't expect here to play the Philosopher, I mean, that I shou'd make use of pompous Arguments, to prove to you that Devils may, as well as Men be lewd and incontinent; and to explain to you in what manner they practice their incontinence and lasiviousness, (no more being necessary to that end, than to put you in mind, that they can change themselves into Men and Women, and accordingly do whatever Men and Women do). But as I always believe whatever is related, tho' I am not inform'd of the possibility and manner of its happening, I don't see why you shou'd on this Account be less Credulous than I am; and therefore to the end that you may believe as I do, I proceed to inform you of what I know, and what I have been engag'd to believe.

'Tis certain, that there is nothing so pleasing to Devils, as the committing of the greatest Crimes: This Proposition being incontestable, we are not then to doubt, that they had much rather abuse a marry'd Woman than a Virgin; which the Dæmonographers also tell us (*a*), being persuaded that their Relations will be believ'd, since they are founded on the malignity of Dæmons, which all the World allows, and of which no body doubts.

If I was not afraid of sullying your Imagination, I wou'd in this place recite what Authors tell us of the Pains which Women endure when they Converse with Devils, and why they suffer them (*b*); but for Modesty sake, I

(*a*) An old Maid has discover'd to us, That the Devil scarce ever uses to accompany with Virgins, because he cannot commit Adultery with them; so that he stays till they are marry'd: She also told us, That the common report amongst them was, that the Master of the Sabbath reserv'd for himself a very fine one (whom she nam'd to us) till she shou'd be marry'd; but wou'd not dishonour her before, as tho' the Sin of corrupting Virginity, were not great enough. *De Lancr.* p. 218.

(*b*) I shall not be more immodest than Monsieur *Oufle*; for which Reason

I will pass over the Circumstances; tho' I'm apt to think that the particularizing them might contribute to bring you in some measure off from your Incredulity. For I know by my own Experience, that nothing is more persuasive, than Relations attended with strong Circumstances. I say again, if I shou'd tell you what I know on this Subject, you'd blush indeed at the hearing the particulars; but wou'd not less believe them than I do. You wou'd conclude, that since Authors cou'd determine to publish such Relations, and to entreat a License to Print them, they must be forc'd to it by the truth of them.

'Tis so true that the Devils beget Children, that 'tis acknowledg'd, that their Issue are perfectly distinguish'd in the World from others, and have a Name given them to express this distinction, that Men may not be deceiv'd with regard to them. 'Tis known, because it has been very often observ'd, that they are very froward, so ravenous, that they suck several Women dry; so heavy that they can scarce be carry'd; but yet so lean that the Bones come thro' their Skin, and what is happy for the Country where they are born, is, that their Life is very short (*c*). I say happy for their Country; for being the production of wicked Spirits, what Mischief wou'd they not do in the World, if they shou'd live as long as other Men? But yet there have been some of these Children of Iniquity, who have exceeded the term allotted for their Life. One *Merlin (d)*, for instance, and some others, who have not been known to die, because they have vanish'd, and probably went to live elsewhere (*e*).

How

son I shall not in Explanation of what he has said, produce the Passages out of the Books, from whence he had them, and which occasion'd his speaking in this manner; I wou'd say, page 134, 224, 225. of the *Inconstancy of Dæmons*, by *de Lancre*. God forbid that I shou'd stain this History with such Filthiness.

(*c*) The *Succubus* Children, (which *Gulielmus Parisiensis* calls *Champis*, and the *Germans Gambions*,) are froward, dry up five Nurses to suckle them; they are very heavy, and very lean. *Le Loyer*, p. 482. *Bodin*, p. 210. *De Lancre*, p. 232, 233. *Luther* in his *Table-Talk*, determines their Ages to Seven Years.

(*d*) Authors have thought that *Merlin* was begotten by an *Incubus*, who accompany'd with a King's Daughter who was a Nun in a Monastery at *Kaermerlin*. *De Lancre* p. 230. *Naude*, p. 313.

(*e*) In the Reign of *Roger* King of *Sicily*, a young Man bathing himself on a bright Moon-light Night with several others, thought he saw a Person drowning, after whom he plung'd into the Water, found 'twas a Woman, drew her out, fell in Love with her, marry'd her, and had a Child by her. But afterwards she disappear'd, and also the Child, which she stole, when he was swimming. *De Lancre*, p. 231.

(*f*) At

Brother, I don't doubt but you have heard talk of *Incubus's* and *Succubus's*; that is to ſay, of thoſe who have lain with and abus'd Women, (*theſe are Incubuſes*) and thoſe who having aſſum'd the ſhape of Women, (who are *Succubuſes*) excite Men to commit Crimes, which you clearly enough conceive, without its being neceſſary to mention them. If you are ſtill inclin'd to queſtion the Laſiviouſneſs of theſe Evil Spirits; attend to what I have to ſay to you, to remove your Doubts, and engage you to believe it. But yet don't expect here to play the Philoſopher, I mean, that I ſhou'd make uſe of pompous Arguments, to prove to you that Devils may, as well as Men be lewd and incontinent; and to explain to you in what manner they practice their incontinence and laſiviouſneſs, (no more being neceſſary to that end, than to put you in mind, that they can change themſelves into Men and Women, and accordingly do whatever Men and Women do). But as I always believe whatever is related, tho' I am not inform'd of the poſſibility and manner of its happening, I don't ſee why you ſhou'd on this Account be leſs Credulous than I am; and therefore to the end that you may believe as I do, I proceed to inform you of what I know, and what I have been engag'd to believe.

'Tis certain, that there is nothing ſo pleaſing to Devils, as the committing of the greateſt Crimes: This Propoſition being inconteſtable, we are not then to doubt, that they had much rather abuſe a marry'd Woman than a Virgin; which the Dæmonographers alſo tell us *(a)*, being perſuaded that their Relations will be believ'd, ſince they are founded on the malignity of Dæmons, which all the World allows, and of which no body doubts.

If I was not afraid of ſullying your Imagination, I wou'd in this place recite what Authors tell us of the Pains which Women endure when they Converſe with Devils, and why they ſuffer them *(b)*; but for Modeſty ſake, I

(*a*) An old Maid has diſcover'd to us, That the Devil ſcarce ever uſes to accompany with Virgins, becauſe he cannot commit Adultery with them; ſo that he ſtays till they are marry'd: She alſo told us, That the common report amongſt them was, that the Maſter of the Sabbath reſerv'd for himſelf a very fine one (whom ſhe nam'd to us) till ſhe ſhou'd be marry'd; but wou'd not diſhonour her before, as tho' the Sin of corrupting Virginity, were not great enough, *De Lancr*. p. 218.

(*b*) I ſhall not be more immodeſt than Monſieur *Ouſle*; for which Reaſon

I will pass over the Circumstances; tho' I'm apt to think that the particularizing them might contribute to bring you in some measure off from your Incredulity. For I know by my own Experience, that nothing is more persuasive, than Relations attended with strong Circumstances. I say again, if I shou'd tell you what I know on this Subject, you'd blush indeed at the hearing the particulars; but wou'd not less believe them than I do. You wou'd conclude, that since Authors cou'd determine to publish such Relations, and to entreat a License to Print them, they must be forc'd to it by the truth of them.

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How

son I shall not in Explanation of what he has said, produce the Passages out of the Books, from whence he had them, and which occasion'd his speaking in this manner; I wou'd say, page 134, 224, 225. of the *Inconstancy of Demons*, by *de Lancre*. God forbid that I shou'd stain this History with such Filthiness.

(*c*) The *Succubus* Children, (which *Gulielmus Parisiensis* calls *Champis*, and the *Germans Gambions*,) are froward, dry up five Nurses to suckle them; they are very heavy, and very lean. *Le Loyer*, p. 482. *Bodin*, p. 210. *De Lancre*, p. 232, 233. *Luther* in his *Table-Talk*, determines their Ages to Seven Years.

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(*f*) At

How many Virgins thinking they enjoy'd the Persons whom they lov'd have found themselves abus'd by Devils (*f*)! How many Men have had Devils for their Mistresses (*g*)! Those who have had to do with Devils, believing them to be Human Creatures, have not long continu'd in that Mistake; for these evil Spirits take pleasure in discovering the Cheat; and some of them have imprinted on Women at their departure, such Marks as have convinc'd them that they have been deceiv'd (*h*).

But let us have done with this Subject, which suggests too nasty Idea's, and proceed to others less filthy Diabolical Practices.

The Learned, who have treated of Devils, have not forgotten, as you may well think, to speak of *Demoniacs*; for 'tis on these possess'd Wretches, that the Devils triumph; 'tis in them that they rule with such an absolute Power, that they equally dispose of both Soul and Body; of their Souls by perverting their Judgment, and making them say what they please; of their Bodies by distorting their Members in the most terrible manner; because they delight to make use of these Distortions to affright the Spectators, and intimidate those who endeavour to eject them. Will you believe what I am going to tell you! 'Tis, that these Dæmons so exactly nick their time to cause the possess'd Wretches to do whatever they please, that they never miss of success; and 'tis by the Course of the Moon that they govern

(*f*) At *Cagliari* in the Isle of *Sardinia*, a young Woman of Quality lov'd a Gentleman without his knowing it: The Devil assum'd his shape, clandestinely marry'd the young Lady, enjoy'd, and then abandon'd her. The Lady one Day after meeting the Gentleman, and not finding his treatment to express at all his acknowledging her for his Wife, she reproach'd him for his coolness; but at last being convinc'd that 'twas the Devil that had abus'd her, she did Penance. *De Lancre* has with a great gust very much enlarg'd this Story, in his Book of the *Inconstancy of Dæmons* p. 218, *&c.*

(*g*) *Francis Picus of Mirandula*, affirms to have known a Man of the Age of Seventy-five, whose Name was *Benedetto Berna*, who for the space of Forty Years cohabited with a *Succubus*, whom he call'd *Hermeline*, carry'd her with him every where in Human shape, and spake to her, so that several heard her speak; but seeing no body, took him to be mad. Another, one *Pinet*, kept one for Thirty Years, under the Name of *Florina*. *De Lancre*, p. 215.

A Soldier enjoy'd a beautiful Virgin; but found himself in the Arms of the putrify'd Carkass of a Beast. *Guil. Parisiensis* p. ult. *De Universo.* *Delrio*, *Disquisitione Magica*, p. 300.

(*h*) The Devil imprinted a Serpent on the Belly of *Attia*, the Mother of *Augustus*, after having abus'd her.

(*i*) Dæ-

govern themselves (*i*): for that Planet is very assistant to Sorcerers, Magicians, and consequently, to their Masters the Devils. The Distortions, Convulsions and Grimaces of the Possess'd, augment or diminish, as she increases or decreases. If those who undertake to cast Devils out of the Bodies of Dæmoniacs, knew this, they wou'd not be at so much Pains to succeed in their Design; they wou'd go to work when the Moon is in the declension; and then the Devil's Power being as weak as the Light of that Planet, they wou'd easily force him out: For in the Possession of Dæmoniacs, 'tis very rare to meet with Devils so obliging, as the Story, who agreed with the *Jews* to enter into the Emperor's Daughter, and to depart at their Command, to promote their Interest (*k*). It must also be own'd that evil Spirits don't always torment those whom they possess; they frequently affrighten, more than hurt them, often they tickle them (*l*) and make them laugh so heartily, that one wou'd be apt to say, (and I believe 'tis so) that they feel an extreme Pleasure. They also cause them to be admir'd, by making them speak several Languages, without their ever having taken the Pains to learn them (*m*). If they do nothing worse, one wou'd be glad to divert oneself with them, and let them alone; but they often make Contracts (*n*), they exact a Consent to them, by which the Wretches give themselves to them; these are Contracts which

(*i*) Dæmoniacs are more or less tormented by Devils, according to the Course of the Moon. *Le Loyer*, p. 362.

(*k*) The Emperor *Titus Vespasian*, having taken *Jerusalem*, publish'd an Edict against the *Jews* observing their Sabbath and Circumcision, commanding them to eat all sorts of Meats without distinction, and lie with their Wives at those times which were forbidden by their Law. Hereupon this, they desir'd Rabbi *Simeon* (who was fam'd amongst them for working of Miracles) to Petition the Emperor to soften this Edict. *Simeon* set forward on his Journey with Rabbi *Eletzar*; and in their way they met a Devil nam'd *Banthamelion*, who desir'd to be admitted into their Company, and owning to them that he was a Devil, promis'd to possess the Emperor's Daughter, and to leave her as soon as they shou'd command him; which he accordingly did; and they in reward obtain'd the revocation of the Edict. *Le Loyer*, p. 295.

(*l*) Dæmoniacs have been seen to have been hoisted in the Air, tickled on the Soles of their Feet, and incessantly laughing. *Bodin*. p. 306.

(*m*) Others have been heard speaking Languages which they had never learn'd. *Id.* p. 294.

(*n*) The History of the Devils of *Loudun* says, pag. 153. That the Devil *Leviathan*, was forc'd to surrender a Contract compos'd of the Flesh of a Child's Heart, and the Ashes of a burnt Host, taken on a Sabbath at *Orleans*.

(*o*) We

which cannot be revok'd, but by a Supernatural Power (*o*); which we cannot be always ſure of obtaining; 'tis ſo much the more difficult to drive them out of the Body of thoſe whom they believe to belong to them, by reaſon, that frequently ſeveral of them joyn together (*p*), to take the faſter hold, and reſiſt with the greater Vigor. All this is certain, and I will not enlarge any more on this Head to convince you; our Religion does not allow us to doubt of it.

Some Authors have pretended to rank amongſt the ſeveral Species of Devils, ſome who are not ſo wicked as others, who ſometimes do agreeable Services; but they don't ſtretch their Number ſo far as to compare it with that of thoſe who are wholly wicked; they allow of no more than Thirty thouſand of this ſort (*q*). Certainly they muſt have made very diligent ſearch to be able to fix the number ſo exactly. We ought to be very thankful to thoſe who have taken this pains; for 'twou'd have been very difficult for us to have ſucceeded ſo well as they; 'twoud be the higheſt pitch of Ingratitude, to allow them no other Reward for their Labour, than Incredulity; this is certainly what I ſhall never be guilty of.

Amongſt theſe Thirty thouſand, are the wanton Dæmons, Familiar Spirits, *Lutins*, or Wreſtling Spirits, ſo call'd (*r*), becauſe they divert themſelves by wreſtling with Men, probably to invigorate them for that Exerciſe. There are ſome

(*o*) We read in the Hiſtory of the Devils of *Loudun*, p. 405. That a Devil nam'd *Behemoth* being gone out in ſearch of a new Contract, the Guardian Angel of the Nun which he poſſeſs'd, ſeiz'd on him, and bound him for a Month under the Picture of Saint *Joſeph* in the Church, and that it ſeem'd to the Nun, that ſomething iſſu'd out of her Head, and remov'd farther from her, in proportion to the retreat of the Devil.

(*p*) One *Elizabeth Blanchard* ſaid, ſhe was poſſeſs'd by Six Devils, *viz.* by *Aſtaroth* and the *Charcoal of Impurity*, of the Order of the Angels; by *Belzebub* and the *Lion of Hell*, of the Order of Archangels; and by *Perou* and *Marou*, of the Order of Cherubims. *Id.* p. 255.

(*q*) *Heſiod* ſays, That there are Thirty thouſand beneficent Devils in the Air, who take care of the Neceſſities of Mankind. *Learned Incredulity*, p. 368.

(*r*) There was amongſt the *Greeks*, a Dæmon call'd, ἀπὸ τῆς πάλης, *the Wreſtling Dæmon*, and *Attacker of Men*; from whence came the Name of *Lutin* or Wreſtler. *Le Loyer*, p. 25. Probably, 'tis of theſe in general, that Monſieur *Ouſle* deſign'd to ſpeak, and not of the Wreſtler of which *Strabo* gives us an Account: He ſays, that there was a Dæmon call'd the *Temeſan Wreſtler*, who wreſtled with all Strangers that came to *Temeſa*, a City of the *Brutii*; he had formerly been a Man nam'd *Polites*, and one of the Companions of *Ulyſſes*; and having been treacherouſly kill'd by the *Brutii*, he ſet up after his Death for tormenting as well Strangers, as thoſe who had been the occaſion of his Death.

(*s*) As

ſome who Instruct Men by Dreams (*s*); what they are to aim at, and what they are to avoid. Others under the Name of *Maſter Martinet*, accompany Travellers (*t*), and put them into the ſhorteſt and ſafeſt Roads. There are others who ſucceſſively for many Years attend on Children of particular Families, to whom they are fix'd, in order to defend them againſt the Inſult of their Enemies (*u*). Some give Advice, but in ſuch manner, that tho' they are very near, their Voice yet ſeems to come from a very great diſtance (*x*). Some have been known to have been ſo intent on the Intereſts of their Maſters, and ſo zealous to prevent their making any falſe Steps, that they have boldly pull'd them by the Ears, or ſtruck them on ſome part (*y*), to divert them from ſome dangerous Failure. And with regard to theſe Noiſes which they make, and the Blows which they give, it has been obſerv'd, that theſe Motions are not attended with either heat, hardneſs, or violence; for their Hands are cold as Ice, and ſoft as Cotton (*z*). Theſe Devils may be term'd very honeſt Fellows, as well as thoſe who are call'd *Drolls*, who diligently dreſs their Maſters Horſes, and take care of their Clocks (*a*). 'Tis reported

(*s*) As for *Cardan*, ſays Monſieur *Naude*, p. 252. he talk'd very differently concerning his Spirit; for after having poſitively affirm'd in his Dialogue, intitul'd *Tetin*, That he had one which was Venerial intermix'd with *Saturn* and *Mercury*; and in his Book *de Libris propriis*, ſaid that it communicated itſelf to him by Dreams, he in the ſame place doubts, whether he really had one, or whether 'twas the Excellence of his Nature; and in ſhort, in his *de Rerum Varietate*, l. 16. c. 93. concludes that he had not any ſuch thing, ingeniouſly owning it in theſe Words, *Ergo certe nullum Dæmonium aut genium mihi adeſſe cognoſco*. If a great many Men wou'd ſpeak as ſincerely, ſo many Stories wou'd not be publiſh'd

(*t*) A familiar Dæmon which accompanies Magicians, and hinders them from undertaking any thing without the leave of Mr. *Martinet*. *Cir.*

(*u*) The *Laplanders* believe, That Fathers give to their Children, and convey to them as an Inheritance, the evil Spirits engag'd in their Service, to the end that they may overcome the Dæmons of other Families, in enmity with them. *World bewitch'd*, I. 67.

(*x*) *Cardan* avers to have ſeen a Woman at *Milan*, who had an inviſible familiar Spirit, whoſe Voice always ſounded at a great diſtance.

(*y*) A Familiar Spirit gave ſenſible Signs, ſuch as touching the right Ear, when the Perſon did well, and the left when he did ill; or ſtriking on a Book to make him give over reading. *Bodin*, 46, 47.

(*z*) *Cardan* in his Tract *de Varietate Rerum*, mentions one of his Friends who lying in a Chamber haunted by wanton Spirits, felt a cold Hand as ſoft as Cotton, which ſtrok'd him over the Neck and Face, and endeavour'd to open his Mouth.

(*a*) A certain Perſon told me, that in the farther Northern Countreys, there are Devils call'd *Drolls*, who dreſs the Horſes, are at their command, and advertiſe them of approaching Dangers. *Camerarius*'s *Hiſtorical Meditations*, t. 1. l. 4. c. 13.

There

reported of a famous Philosopher that he had one in the Pommel of his Sword (b); which surprizes me; for having chosen such a place for his residence, he seem'd fitter for a Soldier than a Philosopher. How many are there, who wou'd willingly have those Devils, who force Mony to return into their Pockets after it has been spent (c), or who teach the Composition of the Philosophers Stone (d). I believe they wou'd be much fonder of these, than of those who read Philosophical Lectures (e).

How facetious was the Devil who diverted himself by making a certain President's Cap fly into the Air; by throwing Stones at it (f)! How obliging and grateful was another, who in the Day-time hid himself among the Faggots, where some of his Friends took care to feed him, and in the Night stole Corn from several places to reward his Benefactors (g)! In short, how convenient are they to be worn in

There are Mandrakes which are affirm'd to be a sort of diverting or familiars spirits, and who serve to sever al uses. Some appear in the shape of Animals, and others are invisible. I was in a Castle, says the Author of *Little Albert*, p. 130, 131. where there was one, who for six Years had taken care of a Clock, and curry'd the Horses: I have seen the Curry-comb pass over the Horse's Crupper without being guided by any visible Hand. The Groom told me, that he had drawn this Familiar into his Service by taking a little black Hen, bleeding it in a cross Road, and writing with its Blood on a small scrip of Paper, *Berit do my Work for Twenty Years, and I will reward thee*; and that having bury'd the Hen a Foot deep, on that very Day the Spirit took care of the Clock and the Horses, and that from time to time he did several necessary things for him.

(b) 'Tis reported, that *Paracelsus* had a Familiar Dæmon enclos'd in the Pommel of his Sword. 'Twas rather two or three Doses of *Laudanum*, which he wou'd never be without, because he did Wonders with it, and us'd it as an universal Remedy against all sorts of Diseases. *Naude Apol.* p. 285.

(c) 'Tis said of the famous Physician *Peter d' Apono*, that he was the greatest Magician of his time, that he learn'd the Seven Liberal Sciences of Seven Familiar Spirits which he kept inclos'd in a Chrystal; that like another *Pasetes*, he us'd to make the Mony which he had spent return into his Pocket. *Id.* 274, 275.

(d) A Spirit nam'd *Floron*, said to be of the Order of the *Cherubims*, and a Dæmon nam'd *Barby* or *Beardes*, shew'd on a bit of Paper how to make the Philosopher's Stone. *Id.* p. 249. 250.

(e) *Cardan* says, that *Niphus* had a bearded Dæmon, who read to him Philosophical Lectures.

(f) A Spirit threw Stones at the President *Latomi*'s Cap at *Toulouse*, and made it fly off. *Bodin*, p. 301.

(g) This is commonly said concerning Domestic Devils, and is what *Schot* and *Delrio* relate, as taking it from *Meletius*. That these Devils hide themselves in the most secret places in the House, as in a Pile of Wood, where their Masters feed them with all manner of Delicacies, because they bring to them the Corn which they steal from other Barns. When these Spirits design to settle in any House, they discover their intention by heaping

in Rings *(h)*, or kept in Viols *(i)*, to be us'd on occasion! Allow me then, that 'tis much more advantageous to have such Dæmons, than those who maliciously swell up Mens Faces to what degree they please, and so disfigure them, that they cannot be known *(k)*; those who make use of the Dead to torment the Living *(l)*, who rake up the bury'd Corps in Church-yards, and gnaw their Flesh to the Bones *(m)*; or who at once carry off some Member of a Man's Body *(n)*.

Of all the Devils, those call'd Terrestrial, are thought to be the greatest Liars *(o)*; the reason of which is clear; 'tis because that inhabiting the Bowels of the Earth, 'tis certain that they are the farthest distant from Heaven, which is the Seat of Truth. As for the Terrestrial Devils, I am persuaded, whatever Authors have said of them; for in short, may not I make some Discoveries on this Subject, as well as others? And since I have such a deference for what they say, why shou'd not they have the same for what I think; since I have gather'd such a treasure of Knowledge, from such a vast many Authors, and also made an advantageous use of all their Learning; I am persuaded, I say, that

ing several parcels of Chips one upon another, and throwing the Dunghil into the Pails full of Milk. If the Master of the House observing this, leaves the Chips together, and the Horsedung in the Milk; or also if he drinks of the Milk in which the Dung is, the Spirit presents himself to him, and stays in his House. These Spirits are call'd *Goblins. The World bewitch'd*, 1. 187.

(h) Wierus, l. 6. c. 1. Art. 3 and 4, speaks of Devils enclos'd in Glasses (like the Devil on two Sticks) or in Rings.

(i) A certain Advocate had a Familiar Spirit in a Viol, which was thrown into the Fire by his Heirs. *Learned Incredulity*, 59.

(k) Psellus mentions a sort of Subterraneous Devils, who with their breath blast Mens Faces, and swell them to that degree, that they cannot be known. *Le Loyer*, 535.

(l) Saxo Grammaticus, in *l.* 5. *Historia Daniæ*, relates, That *Asmond* and *Asuith*, Comrades in the *Danish* Military Service, being cemented together by a strict Friendship, bound themselves by a solemn Oath, that they wou'd never leave one another either living or dying. *Asuith* dy'd first; and pursuant to their Agreement, *Asmond* confin'd himself to his Sepulchre, where the Devil, who had entred the dead Body, so tormented *Asmond* by scratching him, disfiguring his Face, and pulling off one Ear, that *Asmond* at last cut off the Head of his dead Friend.

(m) Pausanias in *Phocaicis* mentions a Devil, nam'd *Eurynomus*, who eat the putrify'd Carkasses of the Dead, leaving nothing on them but Bones.

(n) There are Devils who carry off Mens Toes, without their feeling it. *De Lancre* 175.

(o) The *Chaldeans* believ'd the Terrestrial Devils to be Liars, and that, because they are the farthest distant from the knowledge of Divine Things. *Bodin*, 215.

(p) The

that the Terrestrial Devils are those call'd *Gnomes* (*p*), who are great Lovers of Women (*q*), Keepers of Treasures, of which I shou'd have a good share, if I wou'd but make use of a certain Secret which I know (*r*); they also transmute Gold into Lead (*s*). In the same Rank I also place:

1. The

(*p*) The *Gnomes* are compos'd of the most subtle parts of the Earth, and inhabit in it. The Count *De Gabalis*, 34.

The reason why Mr. *Oufle* did not refer to what has been said of the *Gnomes*, &c. is, that the Words of the Author of the Count *de Gabalis*, p. 128, 129. run thus: The Dæmon is a mortal Enemy to the *Nymphs*, *Sylphs* and *Salamanders*; for, as for the *Gnomes*, he does not hate them so much; because they being frighten'd by the Howlings of the Devils which they hear at the Center of the Earth, choose rather to continue mortal, than to run the risque of being so tormented, if they shou'd acquire immortality; hence 'tis that these *Gnomes* and the Dæmons their Neighbours keep up a good Correspondence; the latter persuading the former, who are naturlly very great Friends to Man, that 'tis to do him a very great piece of Service, and deliver him from great Dangers, to prevail on him to renounce his Immortality. To this end, they engage to furnish him, whom they can persuade to this Renunciation, with whatever Mony he desires; to divert all Dangers which may threaten his Life for a certain time, or such other Conditions as the Wretch pleases, who enters into this miserable Contract: Thus the Devil, wicked as he is, by the interposition of the *Gnomes*, renders the Soul of Man mortal, and deprives it of Eternal Life.

(*q*) Some attribute to Dæmons, says the same Count, *p*. 96, 97. all whatever shou'd be ascrib'd to the Elementary People. A little *Gnome* gain'd the Affections of the celebrated *Magdalena della Cruz*, Abbess of a Nunnery at *Cordova* in *Spain*; she render'd him happy from the Age of Twelve, and they continu'd their Conversation Thirty Years. An ignorant Director of Consciences wou'd persuade her, that her Lover was a wicked Spirit,--- 'Tis no great misfortune for the Devil to have it in his power to keep up such an amorous Correspondence. —— The Devil has in the Region of Death a more dismal Imployment, and better suited to the Hatred which the GOD of Purity bears him.

Once more, he adds, *p*. 132, 133. The Devil has not Power to banter Mankind at this rate, nor to Covenant with Men, much less to make them worship him. What made way for this popular Notion, was, the Wise Men assembling the Inhabitants of the Elements to Preach to them their Mysteries and Morality; and as it generally happens, some *Gnome* acknowledging his gross Error, comprehends the horrors of Annihilation, and consents to be immortaliz'd; on which they bestow on him a Virgin, and immortalize him; the Nuptials are celebrated with all the Rejoycings which such a Conquest deserves. These are the Dances and joyful Acclamations, which *Aristotle* says were heard on certain Islands, where yet no Person was to be seen.

(*r*) *Viri stantis supra draconem qui in manu teneat gladium, figuram si in Hæmatite sculptam invenies, pone in annulo plumbeo, vil ferreo, & obedient ei omnes Spiritus Subterranei, & revelabunt ei omnes Thesauros levi carmine, nec non extrahendi modum ipsi ostendent.* Trinum Magicum, *p*. 273.

(*s*) Authors will make us believe, that sometimes the *Gnomes* transmute the precious Metals into vile and abject ones, to deceive the Ignorant. *The Solid Treasure of Little Albert*, p. 73.

(*t*) The

1. The *Sylphs* (*t*), those Inhabitants of the Air (*u*), who by the Cabalistical Pronunciation of a mysterious Name, put to flight all other Dæmons (*x*).

2. The *Nymphs*, or *Undins* (*y*), the Inhabitants of the Waters, and who I can make come to me when I please (*z*).

3. The *Salamanders*, (*a*) inhabitants of the Fire.

4. The

(*t*) The *Sylphs* are compos'd of the purest Atoms of the Air. Count *de Gabalis*, p. 33, 34.

(*u*) The famous Cabalist *Zedekiah*, had a Design, in the Reign of King *Pepin*, of convincing the World, that the Elements are Peopled by all these Inhabitants, whose Natures I have describ'd to you. The Expedient which he thought of, was to advise the *Sylphs* to shew themselves in the Air, to the whole World; which they accordingly did with great Magnificence; these admirable Creatures then appear'd in the Air in Human Shape, now rang'd in Battle Array, marching regularly, lying on their Arms, or encamp'd in pompous Tents; then embark'd on aerial Ships of an admirable structure, whose volant Fleet was steer'd at pleasure by the *Zephirs*. What was the consequence of this? Do you imagine that this ignorant Age so much as thought of discussing the Nature of these wonderful Sights? No; the People at first took them for a parcel of Conjurers, who had seiz'd on the Air, to raise Storms, and cause it to Hail on their ripe Corn. The Learned, the Divines and the Lawyers, soon came to be of the same mind with the People; Emperors also believ'd it, and this ridiculous Chimera went so far, that the wise *Charles the Great*, and after him *Lewis*, sirnam'd *le Debonnair*, inflicted grievous Punishments on all these pretended Tyrants of the Air. Which may be seen in the first Chapter of the *Capitularia* of those two Emperors. The *Sylphs* seeing the People, Pedants, and even Crown'd Heads themselves enrag'd against them, resolv'd to rid them of the ill Opinion which they had conceiv'd of their innocent Fleet; and to that end, by Violence to force thither some Men from all Parts, to shew them their Charming Women, their Republic and Government, and then to replace them on Earth in several Countries of the World. They accordingly did so. The People, who saw these Men descend, flock'd thither from all Parts, and being prepossess'd that they were Sorcerers detach'd from their Associates, to scatter Poyson on the Fruits of the Earth and Fountains, and instigated by the Fury which such Imaginations inspire, they hurry'd these innocent Men to Execution. *Id.* p. 135, 136.

(*x*] When a *Sylph* has learn'd of us to pronounce cabalistically the powerful Name, *Nehmamiah*, and to combine it effectually with the delicious name *Elidel*, all the powers of darkness take their flight, and the *Sylph* quickly enjoys what he loves, *Id.* 124.

(*y*) The *Nymphs*, or *Undins* are compos'd of the most subtile parts of water, *Id.* 33, 34.

(*z*) *Hominis imago sculpta in Diadocho stantis & magna statura, tenentis in manu dextra obelum, & in alia serpentem, sitque super caput hominis figura solis, & prostratum teneat sub pedibus leonem, si posita fuerit in annulo plumbeo cum modico Artemisia, ac radice foeni graeci, tecumque habueris in ripa fluvii & vocaris aquaticos spiritus, ab iis de quaesitis responsa accipies. Trinum Magicum*, p. 274, 275.

[*a*] The *Salamanders* are compos'd of the most subtile parts of the Sphere of Universal Fire, so call'd because 'tis the principle of all natural motions. *Gabalis*, p. 33. 34.

(*b*) What

4 The *Ogres*, a sort of Monsters who love nothing so well as Young flesh, such as that of little Children.

5 The *Fairys*, of which Grandmothers and Nurses tell so many tales to Children; *(b)* those *Fairys*, I mean who are affirm'd to be blind at home, and very clear sighted abroad; *(c)* who dance in the Moon-shine, *(d)* when they have nothing else to do; who steal Shepherds and Children, to carry them up to their Caves, *(e)* and afterwards dispose of them at their pleasure, who preserve those places where they Inhabit, from Hail and Storms. *(f)*

I think I have now said enough concerning Devils, what they have done, and what they can do. If you will not believe all that I have said, see then your self, I will furnish you with means whenever you please; I will take care that you shall see some Devils: *(g)* if that be absolutely necessary to incline you to beleive, and extricate you out of your Error.

You

(b) What need I tell you in such Times as ours
What *Fairys* are, who haunt our *Sylvan* Bours?
Oft on her Knee you've heard your Mother say
What are their Forms, and what the Pranks they play.
Perrault.

Why shou'd we wonder Men of Sense
With Fables sometimes will dispence?
And tir'd with Thought amuse Themselves
With Tales of *Fairies*, and of *Elves*.
They lull 'em fast like rolling Streams,
And Fancy's sooth'd with gentle Dreams.
Reason thus rockt asleep delights
To hear of Goblins and of Sprights. *Ibid.*

[c] The Poets say that the Fairys have an hundred Eyes abroad, but at home in their Houses are blind. *Diction. cur.* 9.

[d] Lettres de *Cir.*

[e] *Cornelius van Kempen* assures us, that in the reign of the Emperor *Lotharius*, about the Year 830. there appear'd in *Friesland* a great number of Fairys, who took up their residence in Caves, or on the tops of Hills and Mountains, from whence they descended in the Night to steal away the Shepheards from their Flocks, snatch away Children out of their Cradles, and carry both to their Caves. *World Bewitch'd.* p. 1. 290.

[f] Our Ancestors tell us, That 'twas an ancient Tradition that where the Fairys or *Fades*, the Wives of the *Druids* dwelt, no Storms or Hail ever hurt the Fruit of the Earth. *Frey* in his *Admiranda Galliarum*, *cap* 10. and in his Treatise intitul'd, *Antiquissima Gallorum Philosophia Eclog.* in the Chapter, *de Druidarum Astrologia.*

[g] To shew the Devil to a Person in his sleep, rub his Face with the Blood of a Lapwing, and he will fancy himself surrounded by all the Devils. The admirable Secrets of *Albertus Magnus*, l. 3. p. 163. Probably 'tis this piece of Superstition that Monsieur *Oufle* meant.

[h] The

You will doubtless tell me that the word Devil is very frequently repeated in my discourse: 'Tis true, I make no scruple of it. I pronounce it boldly and with pleasure, because I know from good Authoritys that the pronunciation of his Name Afflicts and Torments him extreamly (*b*).

Read then, Sir, this Discourse with the same application that I wrote it; and do me Justice, in acknowledging that I have not talk'd to you without evidence; since almost all you will find in it, is founded on Books which are licens'd and approv'd, and consequently cannot be suspected of error or falsity. If you had read them as often as I; you'd believe what I do, so convincing are they; and 'twou'd have been wholly unnecessary for me to have wrote to you at this time so largely and very particularly. Be on your guard then against the Devils, since the World is full of them, and they have so much power, nor do they want Cunning, to make you feel them, and compass their ends. I exhort you so much the rather to this care, because if you are not jealous of them, you will not think of securing yourself, and consequently will fall into the snares which they will always take pleasure in laying for you.

The End of Monsieur Oufle's *Discourse of Devils.*

Thus at last Mr. *Oufle*'s Discourse ended. To say Truth, I am thro'ly tir'd with transcribing so many ill digested particulars, which prove nothing, and only inform us, that this

[*b*] The Jews Assert, that the Devils name is of great efficacy to plague and torment him; that this Efficacy proceeds from the five Hebrew Letters which compose it, numerically taken, amounting exactly to the number 364, which is within one of that of the Days in a Year; and that for this reason he cannot accuse them for the space of 364 Days, and has but one Day left him for that end; wherefore they endeavour to cheat him of that remaining Day also *World Bewitch'd*, page 181. or 185.

The Jews also make use of another way of cheating the Devil. As according to them, on the first Day of the Year, God is seated in Judgment, to enquire into their Sins; they endeavour to hinder their Enemy from bringing his Accusation against them, by puzzling him so that he shall not know what Day 'tis; and to that end, in reading their Law, they read neither the beginning nor the end, as *Sammael* imagins they are oblig'd to do on that day, and thus they catch the Devil *Id.* c. 1. p. 179.

this weak Man obſerv'd no other Rule in his Reaſoning, than boldly to draw Concluſions from Facts, as if they were undeniable, tho' moſt of them are very diſputable. We ſhall next hear *Noncrede* talk; he is a Wiſe Man, who is not guided by prejudice, but yields himſelf to the conduct of Reaſon; ſo that we may expect a very rational Anſwer from him.

CHAP. III.

Noncrede's *Diſcourſe of Devils, in Anſwer to that compos'd by Monſieur* Oufle *and his Son* Doudon, *on the ſame Subject.*

MOrnand was the bearer of this ſurprizing Diſcourſe of Monſieur *Oufle* to *Noncrede*. This cunning Valet had an extream curioſity to read it, to ſee whether he cou'd meet with any thing in it which might furniſh him with an opportunity to invent and ſucceſsfully execute any new Stratagems to impoſe on his Maſter. But this precious piece, being ſeal'd with all imaginable precaution, he durſt not attempt the opening of it, judging rightly, that 'twou'd be impoſſible for him to make it up as it ought to be; on which conſideration, he faithfully diſcharg'd his Commiſſion. *Noncrede* receiv'd it with pleaſure; for he did not doubt of a great deal of diverſion in reading it, but in reality, it had prov'd much more agreeable, if any but his Brother had been the Author of it.

After having read it ſeveral times with all the attention, which his deſign of judiciouſly expoſing the falſity and folly of it requir'd, he employ'd ſome days in drawing up what we are going to Read, in Anſwer to it.

Noncrede's *Diſcourſe of Devils.*

Dear Brother,

I received your Diſcourſe of Devils, and have ſeveral times read it thro' (with all the application which you can deſire,

desire, and the Subject requires.) I admire your immense reading, but am not at all edify'd by the fruit which you have gather'd from it. Don't expect that I shou'd flatter you; you are already but too much deluded by your prepossession. GOD forbid that I shou'd yet farther seduce you, by strengthening your prejudice by a base Complaisance for your ridiculous Opinions. You have read much, 'tis true; your Discourse shews it; for it contains a particular Recital of I know not how many Opinions, Facts and Relations: But I find scarce any thing of your own in it. I see there only that you embrace these Notions, without ever having been at the pains to examine, Whether they deserve that you shou'd declare for them. I see that you blindly believe these Facts and Stories, that is, without ever being inform'd (not by Witnesses, for that wou'd be impossible) but, by a judicious Examination, to take them absolutely for Truths. For my part, I own to you, that 'tis impossible for me to believe so easily. An ancient Sage call'd Incredulity, the Nerve of Prudence; and being persuaded that he meant a reasonable Incredulity and not an Incredulity founded on no other Notion than Obstinacy, I acknowledge, that 'tis a part of Prudence to be Circumspect, and that we ought not to be rash in believing. For in short, to believe, is to give one's Assent; that is, if I may so speak, to submit one's Judgment, to abandon one's Knowledge, and to yield one's self up entirely to what one hears said, or what one reads. But tell me sincerely, I entreat you, is it the part of a Rational Man, thus to submit his Judgment, thus to abandon his Knowledge and yield himself up intirely, if there be no evident and incontestible Reasons for his so doing? What I say, will appear to you very strange, not to say extravagant, as far as I can judge by your Conduct; for it seems to me that hitherto, it never once came into your Thoughts to make use of either Evidence or incontestible Reasons, to justify your Credulity. All that is said or written in favour of Superstition, takes place with you as an Article of Faith, so firmly you believe it; and this firm belief has no other foundation than the Confidence you repose on those Writers. Dear Brother, I entreat you to make a greater difference betwixt believing things of this Nature, and Religious Truths. As to the latter, I allow you are not to examine 'em strictly, with an intention to enquire, Whether you have

Reaſon to believe what is affirm'd to you concerning them. Holy, Learned and Great Men have done it before you, and the Church exacts your belief of them. Submit yourſelf in this Caſe, 'tis but your Duty. But yet I wiſh 'twas poſſible for you to prevail on yourſelf, to examine with due Attention, what our very Holy and True Religion directs you to believe concerning Devils; you wou'd then be inform'd of their Fall in the 4th Chapter of *Iſaiah*; of the Envy that they bear to Mankind, in the 3d of *Geneſis*, and the 2d Chapter of the *Wiſdom* of *Solomon*; the Evils which they are permitted to do, by reading the Book of *Job*, that of *Tobit*, and the Relation of the Devils caſt out of the Poſſeſs'd by the Power of Jeſus Chriſt, and the Advice given us by Two great Apoſtles, *Eph.* 6. 11. 2 *Cor.* 11. 14. 1 *Pet.* 5. 8. to warn us againſt the Stratagems of theſe Wicked Spirits. In ſhort, you wou'd find in the Sacred Books a vaſt many Paſſages which wou'd confirm your Faith in this particular; and if you are exempted from this Examination, 'tis becauſe the Truths which the Church requires you to believe, are ſo inconteſtible, and ſo thro'ly eſtabliſh'd, that you run no manner of riſque in believing them. But to believe with regard to ſuperſtitious Practices and Prodigies, whatever is ſaid or written, with the ſame Submiſſion, for no other reaſon than bare hear-ſay, or having read it, is the laſt degree of Weakneſs and Blindneſs, not to ſay Extravagance. 'Tis with regret that I apply the laſt to you; but yet hope you will not take it ill, when you ſhall have read what I am about to ſay, ſince you'll then undoubtedly be forc'd to own, that one cannot be too cautious in believing.

I proceed then thus to begin my Diſcourſe, which I deſign as an Anſwer to yours. Lay aſide, I entreat you, your Prejudices whilſt you look it over; for ſhou'd you read it with them about you, I ſhou'd appear to you very unreaſonable, tho' my Arguments be never ſo juſt: 'Twill be impoſſible for you to approve what you read, becauſe you will be abſolutely reſolv'd to diſlike it. But be it how 'twill, I ſhall begin as follows.

Nothing

Nothing is so easy as to persuade the Credulous into a belief of whatever one pleases *(a)*; especially when what is propos'd to them falls in with their Prejudices; this is very much your Case, this is so true, that if any body shou'd, for instance, purely for Diversion, tell you, that he had seen a Devil appear in such a shape, and if afterwards touch'd by a scruple of Conscience, for having been guilty of a Lye, shou'd return to satisfy you that the Story was false, you wou'd not believe his last Deposition, but stick fast by the first *(b)*; because you are resolv'd at any rate, and whatever is said to the contrary, to believe that Devils appear as often as they are said to do. 'Twou'd then be in vain for this Narrator to protest to you, that he had no other Aim than Diversion; since even what he said in Rallery wou'd pass with you for a serious Truth, and you wou'd wrack your Invention to find out Reasons to convince you of the reallity of it *(c)*: You have in your Childish Years, heard so many stories of Devils without its ever so much as entring into your Thoughts to doubt of them, that continually keeping up that impression, without ever endeavouing to obliterate and efface it, 'tis not at all strange that it still continues with you; for to the great Misfortune of those tainted with these Notions, in their Conversation in the World, they every-where meet a sort of People, even amongst those appointed their Tutors, who entertain them with I know not how many Fables of their own Invention, or which after having themselves receiv'd as Truths, they transmit to others

(a) 'Tis easy to persuade those, who are willing to believe every thing. *Petrarch*, t. 1. *Dialogue* 32.

(b) We read in the 9th Chapter of the second Book of *John Christian Frommann de fascinatione*, p. 432. Edit. *Norimberg*. 1675. That *Hemmingius* a very famous Divine in one of his Prælections cited two barbarous Verses; and by way of Raillery, added, that they were sufficient to expel an Ague. One of his Auditors try'd the Experiment on his Footman, and cur'd him; upon which, in a short time the Remedy grew currant, and several in the same Case found Benefit by it. *Hemmingius*, after that, thought himself oblig'd to declare, that when he said that, he meant nothing beyond Wit and Raillery. And from that time the reputation of this Remedy sunk. But how many were there yet, who wou'd not shrink from the Credit which they had formerly given it?

(c) They are persuaded before consulting History, that there are Months and Numbers annex'd to grand Events; and don't consult History on this Subject so much to know whether their Opinion is true, as to find that 'tis so. *Several Thoughts concerning Comets*, t. 1. p. 64.

(d) General

others as credulous as themſelves. But you'l tell me, not one in a Thouſand doubt the truth of them. How! Becauſe many believe them, are we therefore abſolutely oblig'd to believe them? If I liv'd among'ſt the *Caffres*, *Margajats*, or *Toupinambouls*, wou'd it be a Reaſon why I ſhou'd believe all their Extravagant notions concerning the Deity, Religion, or the effects of Nature, becauſe 'tis the general opinion of the Country (*d*)! Alas! to what ſhou'd we be reduc'd if we were oblig'd to receive as truth what moſt admit to be ſo? As the number of Men who are utterly unable to diſtinguiſh Truth from Falſeſhood, is much larger than that of thoſe clear-ſighted enough to make that diſtinction, Error wou'd arbitrarily reign every where, ſince the ableſt Men wou'd be forc'd to follow the opinions of the Ignorant (*e*). I ſhou'd indeed give credit to the greateſt Number, if I was certain that thoſe Perſons, of which 'twas Compos'd, were not Slaves to prepoſſeſſion, but ſuch as conſider'd and examin'd with due attention, and were really capable of an exact diſcuſſion and judicious examination.

Let us ſee how the Multitude, on whoſe Authority Men are apt to ſet ſo high a value, generally run into Error. Two, three, or four Perſons of publick Reputation for Learning and Sagacity, ſtart a Notion, or relate a Story; and immediately thoſe who are prepoſſeſs'd in their Favour ſwallow the ſtory or opinion, without any farther Examination even at moſt, than whether thoſe Perſons are the Authors of it. 'Twou'd coſt too much pains to enquire whether theſe Learned Men thought juſtly or told truth [*f*]. It alſo frequently happens that even the broachers of theſe Opinions and Stories, have not any better examin'd them, than

(*d*) General Tradition, and the unanimous Conſent of Mankind, is no Preſcription againſt Truth; for if it were, we ſhou'd be forc'd to allow of all the *Roman* Superſtitions. *Id.* 1. p. 117,

(*e*) The Aphoriſm, *Vox Populi, vox Dei*, woud juſtify the moſt ridiculous Poſitions, if it ſhou'd obtain. There is not the leaſt ſhadow of Reaſon, ſays *Cicero*, *Tuſcul. Quaſt.* 5 to regard the Judgment of a multitude of Men, each of which ſeparate, is ſo little capable of comprehending the Queſtion, that his Sentiments are of no value. *Argumentum peſſimi turba eſt.*

(*f*) *Unuſquiſque mavult credere, quam judicare.* Seneca de vita beata, c. 1.

(*g*) Moſt

than those who believe them. Thus 'tis, that you give credit to whatever you Read in your Books, without ever endeavouring to discover whether their Authors produce any convincing Reasons to engage us to depend on what they say. Consider all this throughly, for such a reflection is what you stand in great need of: you wou'd not be credulous if you wou'd take this Advice; nor had you, I believe, ever been at the pains of Compiling your Discourse; and if my Nephew the Abbot *Doudon*, wou'd to his *Greek* and *Latin* join serious reflection when he Reads, and when he Writes, he wou'd as well as you labour to better purpose.

Another reason, which makes me mistrust what is said by these people who pass for such Leared Men, that the Vulgar dare not disbelieve them; is, that we very frequently find them Writing Dissertations on the manner how such a wonderful Event happen'd, without ever examining whether the Fact it self is really true, as related (*g*); when Men see such Authors write Learned and serious Pieces, on Facts, they never doubt of the Truth of them, at least unless they see the contrary with their Eyes; when also 'tis

(*g*) Most Men run naturally to the Cause, and pass by the Truth of the Fact. *Fontenell's History of Oracles*, p. 32.

Physicians have taken a great deal of pains to find out the reason why no callosity grows over Fractures in the Scull: You are very idle, says *Gallen* to them, *l.* 5. μέθοδ. θεραπ. to assign a Reason for what never happens! For the Assertion, that these Fractures don't re-unite and harden, is false in Fact.

In the Year 1593. there ran a Report, That the Teeth of a Child of Seven Years of Age, in *Silesia*, being shed, there came one of Gold in the place of one of its great Teeth. *Horstius*, Physic Professor at the University of *Helmstadt*, in the Year 1595, wrote a History of this Tooth, and affirm'd, that 'twas partly natural, partly miraculous, and sent by GOD to this Child, to comfort the Christians then afflicted by the *Turks*. Conceive if you can, what Consolation this Tooth could afford, or what Relation it had to either *Christians* or *Turks*. In the same Year, that this Golden Tooth might not want Historians; *Rulandus* wrote another Relation of it; and two Years after *Ingolsterius* another Learned Man, wrote against *Rulandus*'s opinion concerning this Golden Tooth, and *Rulandus* immediately publish'd a learned Reply. *Libavius*, another great Man, collected whatever had been said of it, and added his own opinion: So that nothing was wanting to so many fine Books, but the truth of the Fact, that the Tooth was really of Gold. But when the Goldsmith came to examine it, he found that the Tooth was only very dexterously cover'd with Leaf Gold. But these Learned Men wrote their Books first, and consulted the Goldsmith afterwards. *Fontenelles History of Oracles*, page 34.

(*h*) There

'tis with great difficulty that they resolve on doing this injury to Learning. I shou'd cite you many Instances of this Nature, if I was inclin'd to lavish out what I have also learnt by my Reading.

Another Observation is, that the Histories of events, and the Dissertations on the manner how they happen'd, are much more Universally spread abroad, than what has been said or Written, to prove the falsity and ridiculous folly of them; and thus accordingly Error insensibly remains, and Truth vanishes. Nothing prevails more easily than the belief of what is extraordinary and prodigious, because there are more Weak than Vigorous *Geniuses*, and the most of the latter divert themselves with bantering the former (*h*), by telling them Stories suited to their Tast, and Inclination for what is astonishing. With them Prodigies supply the place of the best reasons (*i*); They are to them incontestable Arguments, and Retrenchments to shelter them from contempt, when they are not able (*k*) to comprehend the causes of the effects which surprize them.

But

(*h*) There hapen'd at *Rome*, says, *Titus* Liv. l. 1. *Dec.* 3. and about that City several Prodigies that Winter, or at least they were reported to have happen'd, and Men, according to custom, are much easier induc'd to believe, when once their minds are inclin'd towards superstition. —— The more they were believ'd by the simple and superstitious, the more they were publish'd. *Quo magis credebant simplices ac religiosi homines, eo etiam plura nuntiabantur.*

Claudian *says*, *l.* 2. *in Eutrop.* That as soon as any Prodigies can but peep out of the Shell, all the remainder croud to the Birth, that they may not loose their opportunity.

Utque semel patuit monstris iter, omnia tempus
Nacta suum properant nasci.

(*i*) To undeceive Men, wou'd be to gain their displeasure; and this will always pass for a miracle; and as such, will be carry'd to the most remote parts: for of all the Works of God, none but those which are miraculous suit the rest of the People, and effectually prove the power and existence of the Supreme Being. From a grain of putrified Corn, to produce an hundred others, is nothing in comparison with hanging a Figure in the Air. This Suspension according to them, evidently proves a Deity: but to hang in the Air for so many ages, *Saturn*, *Jupiter*, and so many other Bodies many times bigger and more ponderous than the Earth; and regulate their Motions, with such certainty, uniformity, and in such just proportion to our wants; proves nothing. If they see no more than this, and an hundred more of the same nature, they die Atheists, as if they had seen nothing at all. *Physical Conjectures on the extraordinary effects of Thunder, by Father* Lamy, *of the Congregation of St.* Maur. *p.* 187, 188.

(*k*) There are few who wou'd willingly appear ignorant of any thing which 'tis naturally possible for 'em to know; and thus when any effect occurs

But to touch a little more particularly on those Books, which you pretend we are so much oblig'd to give Credit to, that we are not allow'd to doubt of the Truth of their Relations, I mean those Historians who I wish you wou'd much more distrust, than you do, having observ'd that nothing more convinces you, than the Narration of a surprizing and extraordinary Fact: Whilst on my part I assert, that so far ought we to be from blind believing all the Prodigies related by Historians, that we are not lightly to credit even what they say of common and ordinary Facts. When I shall be convinc'd that an Author writes without Passion, Partiality, or too easy Credulity; and that he neglects no means of being perfectly well inform'd of the truth of what he relates, *(l)* I shall then have a great regard for his Writings, and think my self oblig'd to give credit to them. But I shall be very careful how I receive as infallible Oracles, whatever passage I meet with in Books, without any other reason, than because I find them there. I will not, for instance, believe that there is a Country where the People are dead all the Winter, and revive again as soon as ever the Spring begins to appear *(m)*; That a certain great General restor'd a Man to Life as easily as he had kill'd him *(n)*; That a Turky-cock spoke *(o)*, so as to be perfectly understood by those who pleas'd to hearken to him; that a Statue of *Apollo*, which the Priests carry'd on their Shoulders, took its

occurs which is hard to be accounted for, by reason that Causes are less obvious to the Senses, Men are strongly inclin'd to believe it supernatural. To own their Ignorance wou'd put them into too great Confusion, or wou'd give them too much trouble to engage in a search into these Causes; 'tis a much shorter and surer way, as well for their Reputation, as for their own Ease, to cry it up at once for a Miracle: By that they free themselves from many Mischiefs; and the specious pretext of Religion intermixing with it, they also by this Conduct pretend to do GOD great Service, by reserving to Him the Glory of which others wou'd deprive him. *Id.* p. 136, 137.

(l) We argue on what Historians say; but, Were not these Historians either Partial, Credulous, Misinform'd, or Negligent? We ought to find out One who has been a Spectator of every thing, Unbiass'd and Diligent. *Fontenell's History of Oracles*, p. 35.

(m) Gaquin, in his Description of *Moscovy*, says, That in *Luco moria*, a Province of *Russia*, on the 27th of *November*, the Inhabitants die by reason of the extreme Cold, and rise again on the 24th of *April*.

(n) Pliny says, *l.* 7. That *Alcibiades* rais'd a Man from the Dead with Wine.

(o) In the Consulate of *Caius Lepidus*, and *Quintus Catulus*, a Turky-Cock spake in the City of *Galens*. *Learned Incredulity*, p. 100.

its flight into the Air (*p*); That the Chapel of a certain false God, on I know not what disgust, thought fit to remove, take a short Tour, and then return to the place from whence it came (*q*); That many Persons whilst a-sleep, have spoken Languages which they never learn'd (*r*); That *Tripods* have walk'd and travell'd of themselves (*s*); That if a certain Rock be touch'd never so gently, terrible high Wind and Tempests will be thereby rais'd (*t*); also that as soon as one has touch'd certain Stones, 'twill Hail, Rain and Thunder (*u*); That the same will happen, if one draws Water with an Ox's Horn out of a certain Spring (*x*); That if the Statue of *Bacchus* had not been fast bound, 'twou'd have run away (*y*), so as never to be caught again; that another Statue made a Sign with its Head, to shew that 'twas not pleas'd with the place where it was, and desir'd the People to oblige it so far, as to remove it (*z*); That another also burst out into Laughter (*a*), without any Body's

(*p*) *Lucian* in his Treatise of the *Syrian Goddess*, says, That he saw an *Apollo*, who being carry'd on the Shoulders of his Priests, thought fit to leave them, and take a turn into the Air: And that in the Eyes of such a Man as *Lucian*, is considerable. *Fontenell's History of Oracles*, p. 212.

(*q*) *Eusebius*, in his second Book of *Evangelical Preparation*, relates on the Credit of *Diodorus*, That a Chapel of *Jupiter* was carry'd on the *Nile*.

(*r*) One *Lefevre*, who liv'd at *Rouen*, spoke all Languages in his sleep, tho' he had not learn'd them. *M. L. V.* t. II. p. 2. &c.

Pomponatius says, *lib. De Incant.* That a certain Cobler's Wife at *Mantua*, was cur'd of a Melancholy Distemper, which made her speak several Languages. The same has been reported of one of *Henry* the Second's Pages.

(*s*) The *Tripods* consecrated to *Vulcan*, mov'd and walk'd of themselves. *Le Loyer*, p. 56.

(*t*) Near *Corena* in *Libya*, was a Rock dedicated to the South-Wind, which if touch'd by a Man, there instantly arose a high Wind, which roll'd and turn'd up the Sand into mountainous Heaps, *Id.* p. 55.

(*u*) In the District of *Cominge* in *Languedoc*, is a Hill where are several Stones heap'd up in the form of a Tomb, which if but barely touch'd with the Fingers, it immediately Thunders, Hails and Rains. *Id. ib.*

[*x*] *James de Vitry*, a Frenchman, *in Historia Orientali & Occidentali*, *Silvester Giraldus in Topograph. Ibernia.* c. 9. say that there is a Fountain in *Bretagne* of that nature, that if some of its water was drawn out with an Ox horn, and sprinkled upon a Stone which is near it, 'twou'd immediately thunder and rain. I have formerly very much frequented the Towns of *Bretagne*, but never cou'd find any Body who affirm'd they ever saw any such thing there, says *Le Loyer*, p. 55.

[*y*] The Inhabitants of *Chio* bound their Idol of *Bacchus* with Iron-chains for fear it shou'd go astray and absent it self from them. *Id.* 56.

[*z*] *Titus Liv* Dec. 1. l. 5. *Julius Obsequens*, and others tells us, that the Image of *Juno*, being ask'd by a Souldier whether she pleas'd to be transported from the Temple of *Veji* where she was, to *Rome*, made a sign with her head to express her Consent.

[*a*] The

dy's being able to guess why it was so merry; that a fourth after having walk'd and sung for a long time bath'd itself (*b*); That on the Death of a certain Man, a Fig-tree, which seem'd to be touch'd with a reciprocal Affection for him, split itself (*c*), probably with Grief.

How many more Prodigies might I recite here, which we shou'd not rashly believe, and which the Populace yet believe to be so true, that they dare not once doubt of them! To see to what Excesses on this Account Historians, Naturalists and Travellers have run into, you need only read *The Adventures of Mital*; where both this Assurance in broaching of Lies, and the easiness with which they are swallow'd for Truths, is handsomly railly'd.

Another Reason which promotes the currency of a prodigious number of Fables, is, the blind Confidence we have in the Ancients, in whose Works they are. Let us keep up a Respect for Antiquity, I am not against that, Custom requires it; but for Belief, more than Custom is requisite to engage us to it. There must be Proofs; and those the Ancients don't always furnish us with. They related, as the Moderns have done, they reported Hear-says, and publish'd astonishing Stories, that, thus rendring their Works the more agreeable, they might be read with greater Pleasure (*d*), or they themselves frequently believ'd without thro'ly examining, Whether they had Reason for it. But yet, to the great prejudice of Truth, and those who are prepossess'd in their favour, the bare Authority of these venerable Ancients, takes place of all Reason (*e*). But then you'll say, Several say the same thing. It may be answer'd, That these several have successively copy'd one another. If so;

[*a*] The Emperour *Caligula* having commanded, that the Image of *Jupiter*, erected in the Province of *Elis* in the *Peloponnesus*, shou'd be remov'd to *Rome*; as the Architects were applying their Engines, to get it out of its place, this Idol, says *Suetonius in vita Caligulæ*, burst out into such a laughter, that they all ran away terribly affrighten'd.

[*b*] The Statue of *Pelichus* descended, says *Lucian*, in the Night, from its Pedestial, walk'd about the House, bath'd, sang, and diverted its self.

[*c*] *John Tzetzes, Historiar. Chiliad.* 4. Tells us, that on the Death of a certain Chancellor to the Emperor, the Leaves of a Fig-tree, of which he was extreme fond, fell, it continu'd dry, and on the next day split in two.

[*d*] Most Historians are so very fond of relating all the Miracles and Visions, which the credulity of the People has encourag'd, that 'twou'd be very imprudent to believe all that they say of this kind. *Thoughts on the Comet* t. 1. p. 7.

[*e*] Whatever the Ancients have said, whether right or wrong, we are apt to repeat with a good grace; and what they never cou'd prove by good Argu-

so; if the first wrote what was false, judge you, what we ought to think of the Relations (*f*) of those who follow'd and imitated them? But Witnesses are cited: But how many are there who pretend to be Witnesses, tho' they know they have not seen the Facts; or who think they have, when they really have not (*g*)? We have daily Examples of these false Witnesses. How many Stories are there told, which seem to be authentically attested? yet when we search to the bottom of 'em, we discover 'em to be false, and consequently, these Witnesses Lyars. But there being few at the pains of a thorough Examination, Stories pass from Age to Age, and the Truth of them is not doubted.

Methinks, I have now said enough of too easy Incredulity, and the Cautions which we ought to take before we believe. Let us then at present be a little particular on the Subject of Devils; for 'tis particularly of these Evil Spirits, that your Discourse treats.

Arguments, sufficiently supports its self by their Authority only. *Fontenels History of Oracles*. p. 10.

Ut autoritatem videlicet sumat ab homine, quæ non habet ex veritate, *Quintil. Declam IX. in Libanii* &c.

[*f*] We are not to insist on the multitude of Witnesses and Testimonies; because frequently one Author copies another, without any discussion. *World bewtch'd*, t. 4. p. 237.

[*g*] *Pliny* says, That there is no lye so gross as to be distitute of Witnesses.

Chap. IV.

A Continuation of Noncrede's *Discourse of Devils.*

THE Common People attribute to Devils, a prodigious Number of Facts, which undoubtedly they wou'd not ascribe to them, if they were better acquainted with the Power of Nature; if they were more on their guard against fraudulent Tricks and Delusions; and if those entrusted with their Education, had not in their youngest Years began with telling them a thousand Stories, which have made such strong Impressions, that not only the Ignorant, but also the Learned afterwards retain and improve them. The Nurses, Grandmothers and Friends, fill Childrens Ears with nothing so much as the Stories or Threats of the Apparitions of Devils, to silence them, when they importune them with their Cries, or, which is common in Children, ob-

obstinately refuse to do what they are commanded. Such beginnings are almost always the Source of our Errors, as also of our Prejudices, and our false Reasonings *(a)*.

I agree with you, That GOD may permit the Devils to do good or evil to Men: But I cannot so easily grant, that they are really the Authors of all the Mischiefs with which they are charg'd; the Actors of all the Comical Parts, which they are represented to play *(b)*, or Possessors of the great Powers, which 'tis pretended they have; when I consider that since the Coming of their and our God into the World, He has destroy'd their Empire, and in a sort

[a] The first prejudices of Men, are of equal date with their knowledge; and even begin with their most tender Years two ways. When either to quiet them, or cure their peevishness, they are verbally threatned with a *Hobgoblin*, or really affrighted by some extraordinary noise, the presentation of some very unusual Objects. Experience has long since inform'd us, that the first impressions sink and penetrate so deep, that they cannot without great difficulty be defac'd. When Children are a little grown, play in the Streets, and begin to prate with their Neighbours, they every minute hear them pronounce the name of the Devil, which falls in as a sort of an Ornament to the Discourse. They hear Fables told as Stories; they are entertain'd with a Thousand Narratives of Specters, Phantoms and Conjurations. Even their Relations, and some of their Masters, by a mistake, never enough to be deplor'd, never reprehend or chide their Children in their Houses, their Scholars in their Schools, or their Apprentices in their Shops, without the Devils name entring into their reproaches, and making use of it to reinforce their correction. When Boys are sent to School, they read scarce any thing in the Greek and Roman Authors, besides what relates to Dæmons and their performances, as represented by the Heathens; *Pluto*, *Vulcan*, *Proserpine*, *&c.* All the Ethnic Writers mention the efficacious power of Dreams, Apparitions, and Specters arising out of Subterraneous Caverns, or descending from more elevated places, as the Air, *&c.* *World bewitch'd*, t. 1. p. 363, *&c.*

We believe several things concerning the Devil, because we have imbib'd those Opinions in our Youth; and being prepossess'd of the truth of our Notions, we are strongly inclin'd to strain our Reason, and several passages of Scripture on that side, and to imagine, that that inclination results from the guidance of Reason and Holy Scripture: besides which we receive the first interpretations and commentaries on the Scripture, from the ancient prepossess'd Doctors. *Id.* t. 1. *Ab.* 1. Book.

If we believe such great and wonderful things of the Devil, 'tis not because they are contain'd in Holy Scripture: We have not patience enough to consult them before we form our Judgment; but on the contrary are prepossess'd with a notion, that they must be so explain'd and understood as to fall in with our Opinion; because there are in them some expressions which seem to favour the common Sentiment of almost all Mankind in general, concerning the Devil. *Id.* t. 1. p. 363.

(*b*) 'Tis believ'd that God daily permits this infernal Dog to break his Chain for every trifle; to play a thousand insignificant pranks here below on Earth, that is to say, to remove a Pot or Glass out of its place without any Hand touching it; to clap hard down and make a noise with the lid of a Beer or Wine Pot; to nail up a Case as well as the best Carpenter cou'd, without any body's appearing to have done it; to roul a Bowl in a Garret with great violence; to

ſort ſhut them up in Dungeons, there to ſuffer the Eternal Torments due to their Crimes; and from whence 'tis certain that they can never eſcape, without Providence, for Reaſons which we cannot penetrate, ſhou'd pleaſe to give them their liberty to do Miſchief to Men (*c*). 'Tis alſo affirm'd, that thoſe Oracles, which were their Organs, ceas'd as ſoon as GOD had overthrown theſe Evil Spirits, and that we have as much reaſon to divert ourſelves with (*d*), as to fear them.

'Tis eaſy to ſay, that the Devil does this, or that thing; but thoſe who aver it, don't convince us of the poſſibility of his doing either the one or the other (*e*). But yet I dare not abſolutely deſpair of their Demonſtrating it, becauſe I don't comprehend it; but wou'd be glad, that they who give us ſo many Inſtances of his Power, Dexterity, Ability (*f*) and of his Intrigues, wou'd prove the probability of his Performances, at the ſame time that they relate them. If you, Brother, know the Reaſons which will anſwer that End, I entreat you to impart them, that at leaſt I may not believe without knowing why. The

to ſtand Centinel at a Gate, or corner of a Street, without ſaying or doing any thing; to empty the Shop of one of the undertakers for Burials, &c. And all this to humour ſome wretched ſilly Old Woman, &c. *Id.* t. 2. p. 600, 601.

(*c*) Learn of the Wiſe Men, not to allow any Natural Powers to Dæmons, ſince the fatal Stone has ſhut them up in the Bottomleſs Pit. *Count Gabalis.* p. 102.

O God! Will Men never know, that ever ſince the beginning of time, thou haſt made thy Enemys, thy Footſtool: and that thou keepeſt the Devils impriſon'd in Clouds of Darkneſs, in the Bowels of the Earth? *Id.* p. 49.

And I ſaw an Angel come down from Heaven, having the Key of the Bottomleſs Pit, and a great Chain in his Hand. And he laid hold on the Dragon that Old Serpent, which is the Devil and Satan, and bound him a thouſand Years. *Revelations* chap. 20. v. 1, 2.

[*d*] That Leviathan which thou haſt made to play therein, *Pſal.* 104. verſe 26.

[*e*] No Spirit acts otherwiſe than by its own will, and its will conſiſts in nothing but its bare thought. But tell me then how your own Spirit, that is your Soul, does the leaſt thing to your Body, if it be true that this is done by thought. If 'tis your will, your Foot and your Hand move, and that in ſuch manner as you wou'd have them; but try the ſame on another Body which is not yours, without the interpoſition of your own. Try a little only by thought to make a Body, or the reſemblance or ſhade of any one in any place whatever here on Earth, or in the Air. How then ſhou'd the Devil do this, who has no Body of his own? *World bewitch'd.* t. 2 p. 603.

[*f*] Shall we believe that the Great Judge of the Univerſe, after releaſing out of Priſon this accurſed Enemy of Mankind, ſhou'd beſide grant whatever he asks, ſo far as to do nothing leſs than Miracles whenever he pleaſes, creating every moment ſomething anew, and continuing ſeveral follies not fit to be mention'd, all which he alſo abuſes to the diſhonour of the Creator and his deareſt Creatures? *World bewitch'd.* t. 2. p. 603

(*g*) Such

The Dæmonographers extend the Power of the Devil to Futurity; they make him foresee future Events: On hearing them talk, one wou'd be apt to conclude, that scarce any thing is hidden from him. I wish then, that they wou'd satisfy me, Why GOD, to whom he is an irreconcileable Enemy, shou'd please to inform him, what is to happen to Men, whilst He refuses them that Knowledge? Is it only to please that Evil Spirit? or, is it for the Benefit of Mankind? If for the sole Satisfaction of the Devil, he then has some Pleasure, and is not perfectly Miserable, since GOD is pleas'd to allow him this Satisfaction. If 'tis for the Good of Mankind, will they not on seeing in him so much Goodness and Power, be in danger of being tempted to repose their trust in him? Do you carry these Reflections beyond what I have done; for I don't extend them near so far as they will bear.

How am I puzzled when I am told, That GOD permits the Devil to do Wonders and Miracles, to tempt and endeavour to seduce Men! Alas! Are not Miracles too much for 'em, considering that they are already so strongly bent to Evil and to deceive themselves? 'Tis this wretched Inclination, which we ought to fear more than the Devils (*g*); 'tis that which tempts us most strongly, and most easily makes us fall. 'Tis the most dangerous Enemy which we have, because it never leaves us, nor can we free ourselves from its Attacks without making War with ourselves: These are Conflicts, much the more difficult to be ingag'd in and maintain'd, by reason we are fond of, and pleas'd with this Inclination, and cannot rid ourselves of it, without extreme Violence. Don't let us then accuse the Devil of all

(*g*) Such Pains what need the Devil take,
Why does he all this mischief make?
As oft as Matters happen ill,
'Tis he we cry's the Author still.
And from our selves to throw the shame
Whate're we do he bears the Blame.
The Foe whom most we ought to fear
Is one who is to self most Dear;
He hurts us most who's most carest,
And whom we Lodge within our Breast.
To Him, do what he will, we're Kind
And fain with Him no Fault wou'd find.
When any wicked Thing falls out
The Devil's Doing 'tis, no Doubt.
Whatere is done, whatere is said
From our own Doors at his is Laid:
By which his Credit is Confest,
And he, We think, can bear it best.
From Care and Pain he makes us fly
He puts us on the search of Joy.
'Tis He does all our Actions move,
And Leads us still to what we Love.
The Vengefull Heart, and Railing Tongue
Are His, we ne're are in the wrong.

'Tis

all the Evil that we commit; there is a ſort of Pride in this Accuſation, which hints that we are not ſo corrupt as we really are; and 'tis ſo much the more dangerous to render others reſponſible for what we do; becauſe we may thereby perſuade ourſelves, that 'tis impoſſible for us not to commit the ſame Sins again.

I wou'd alſo be glad to be inform'd how the Devil comes to know that we think on this Thing, or have that Deſign (*h*). I want, I own, to have theſe Difficulties explain'd, before I believe as firmly as you do; and in my Opinion, you ought not to take it ill, that I am ſo very cautious, when the Queſtion turns on my believing what I read and hear reported. If you will provide me with Reaſons which I ought abſolutely to allow to be as judicious and convincing as good Senſe exacts; you ſhall then ſee me as much a Believer as yourſelf, and perhaps more ſo, becauſe I ſhall believe with Reaſon. I have ſo many times obſerv'd that thoſe who are prepoſſeſs'd in favour of all that they have been told of the Deluſions, Frauds and Tricks of Devils, aſcribe to them Intrigues, Stratagems and Dexterities (*i*), which theſe Evil Spirits never dreamt of, that I continually miſtruſt all the Stories which they tell me.

'Tis

'Tis by his Influence that the Plain
So often's cover'd with the Slain.
From Him ariſe the Cruel Woes
Men Suffer from their Bloody Foes.
He fires the Hoary Miſer's Luſt,
And feeds him while his Treaſures ruſt.
The Cheat, who deals in Fraud pretends
The Guilt's the Falſe Malicious Fiends.
The Saint when he gives way to Sin,
Imputes it to the Foe within.
Be our Offences what they will,
He's Author, or Accomplice ſtill.
Let's leave him as he is, for why
Shou'd we ſuppoſe him always by?
That he alone moves our Machine,
And acts in all our Ways unſeen.
All ſay, when guilty of a Crime,
We ne'er had done it but for Him.
Yet judging rightly of the matter,
Ourſelves we find we do but flatter.
He's not the Doer of the Ill,
He only leaves us to our Will:
'Tis that which guides us and delights,
And if the Devil to Sin excites,
'Tis we alone that do the Evil;
For each Man's to himſelf a Devil.

The New Mercury of Tr…h May *and* April 1708.

(*h*) God only knows the Thoughts. For what Man knoweth the things of a Man, ſave the Spirit of Man which is in him, 1 *Cor.* 2. 11. That is, the Soul itſelf knows what it thinks. One Man cannot know the thoughts of another: much leſs can the Devil know them, becauſe his nature does not approach ſo near as that of one man to another, who is of the ſame Species.

(*i*) *Cardan* in his eighteenth Book *de Subtilitate* tells us, that a certain Prince's Counſeller, one Night walking alone on a Path on the ſide of a River, and not knowing where the ſhallow part was; cry'd out, *Ho!* And alſo immediately heard the ſame ſound on the other ſide of the Water, and perſwading himſelf that 'twas a Man who anſwer'd him, he ask'd him in Italian, the Language of the Country, *Onde devo paſſar?* Where muſt I paſs? And the Eccho reſounded *paſſar*, that is, paſs you. On which he ask'd *qui?* That is here? And the Eccho returning the ſame in anſwer, he found it to be a Whirl-pit, where the perpetual circulation of the Water made a great

'Tis for the very same Reason, that I don't easily give way to all that is related concerning Persons who pretend to be Possess'd. How many Cheats have been discover'd amongst those pretended Possessions (*k*)! It has also been observ'd

great noise; which having affrighted him, he again cry'd out *devo passar qui?* ought I to come over here? The Eccho answer'd *passar qui*; pass over here: but yet by reason of the Night, and the great noise of the Water, he went back, and thought it a design of the Devil to murther him, which he related to *Cardan*.

A certain Minister bought a Horse, and mounted him in order to return home. This new Rider observing himself to be star'd at by all the Peasants of the Places thro' which he rode, over-heard one saying to the other, that the Horse had no fault but the Glanders, (and *Druse* or *Droes* being a word which in *German* signifies the Devil, as well as the Glanders) Ah says another but he has it with a vengence. This Man imagining that the Word *Droes* which they make use of to express this disease, signify'd the Devil, perswaded himself that his Horse was possess'd by that Evil Spirit; which put him into a terrible fright, especially at Night when he found himself in a deep Road, the passage of which was interrupted by cross Canals, on the edges of which he was oblig'd to ride, and consequently fear'd his Horse shou'd throw him into them: But yet he got safe home without the least mischief. But if any thing had happen'd to him, he won'd infallibly have believ'd that the Devil, or some Conjurer had plaid him this Trick. *World bewitch'd*, t. 4. p. 10.

A certain Family thought they heard a Spirit in the House, but the noise soon appear'd to be only that of a neighbouring Baker bolting his Meal. *Id.* p. 86.

(*k*) The Dæmoniacs at *Rome*, says *Lewis Guyon in his various Lections*, t. 2. l. 3. c. 9. p. 485. run thro' the Streets almost stark naked in a very filthy manner, uttering such horrible crys, that they were thought to have been possess'd. These were a sort of loose Debauch'd Women, which stroll'd thro' the Streets, and design'd to live idle; and to encourage them, they were told that if they wou'd yield to be Baptiz'd, they shou'd be doubly rewarded; they were accordingly Baptiz'd. Some Courtiers out of a design to get Mony by these Women, engag'd them to act a mad part, and to charge the Jews with having possess'd them with Evil Spirits: all which was design'd in hopes of thereby confiscating the Effects and Estates of the Jews: but the Fraud was detected.

Do but vary the common stile with these Dæmoniacs, and they know not what you mean; Pronounce with a loud and harsh voice a few indifferent words, and they tremble; because they conclude from the tone of the voice, that they are terrible. They will do nothing in the presence of Learned Men, because they say they are incredulous, *&c.* They tremble, *&c.* How many People do the same without being possess'd! *Cir.*

A young Wench pretended to be possess'd in the reign of *Henry* the III. But the Bishop of *Amiens* discover'd the cheat, by causing her to be exorcis'd by a Laic dress'd in Priests Vestments, who read *Tully's* Epistles, on which she tormented her self as much as if he had been a real Priest, and had read the Sacred Book. *Peter Pigray's Chirurgery*, l. 7. c. 10.

Merescot, a celebrated Physician, who was deputed by the Faculty of Divinity, to examine that pretended Dæmoniac *Martha Brossier*, who did so many Miracles; in his own words gives us what may serve for a general Answer, in all cases of the like nature: *A natura multa, plura ficta, a Dæmone nulla*; that is, that the constitution of *Martha Brossier*, which was apparently very melancholy and hypocondriac, contributed very much to her Enthusiastic Fits; that she feign'd yet more, and that the Devil had no share in the whole. *Dissertation on the Adventure which happen'd at St. Maur*, p. 17. Many

obſerv'd amongſt thoſe who undertake to caſt Devils out of the Bodies of Dæmoniacs, that there have been ſome who thro' Weakneſs or Ignorance, believ'd they were poſſeſs'd, or only ſeem'd to belive ſo out of Intereſt, Human Conſiderations, by Inſtigation, or other Motives which Diſcretion obliges me to paſs over in ſilence, leſt I ſhou'd be thought to conſound the honeſt Exorciſts with thoſe whoſe only Aim is to ſeduce the Spectators, and who deſerve to be railly'd as pleaſantly (in a different manner purſuant to their ſeveral Intentions) as one of that Profeſſion was formerly by *Lucian* (*l*).

Take a good Handfull of Rods, ſaid an Author of the laſt Century, and ſoundly Laſh thoſe Dæmoniacs. The Remedy is indeed violent and extraordinary; but I believe wou'd cure moſt of the Poſſeſs'd, if, as we have reaſon to believe, there are ſeveral who only fancy they are Tormented, or feign to be ſo, that they may be talk'd of, or ſometimes to Miſchief others, and frequently to Advantage themſelves in ſome manner.

But I quit this Subject to come to your Diſcourſe, on which I ſhall make ſome compendious Remarks: Compendious, I ſay, becauſe I don't think it proper to enlarge them; you need only joyn them with ſeveral things which I have already ſaid in this Paper, and they will prove as extenſive as is neceſſary.

1. I allow, That my Nephew the Abbot *Doudon*, has ſucceſsfully run thro' the Courſe of his Studies; that he has been the foremoſt of all his Claſſes, that he has been almoſt always Emperor, and frequently Dictator; and that when he left the College, he was loaden with the uſual Honorary Preſents there made. But I don't therefore think myſelf oblig'd to ſubmit to whatever he pleaſes to ſay concerning Devils, and ſwallow very Supſpitious Stories for Truths, becauſe they drop'd from his Mouth, or his Pen.

2. 'Tis

Many Women are poſſeſs'd, but very few Men; becauſe the former are more credulous, more inconſtant, and become more ſurprizing by their grimaces, diſtortions, and Latin words, which are thought out of their power. If the Impoſture is diſcover'd, they are excus'd by Fits of the Mother and Weakneſs.

Tho' the Devil is very much addicted to Calumny, yet the poſſeſs'd don't Calumniate, but ſpare one another; for otherwiſe ſome one might diſcover the Secret. *Id.*

(*l*) *Lucian* tells us he knew an Exorciſt in *Paleſtine*, who by his Exorciſms was able to caſt out Devils, 'tis on him that the Epigram in l. 2. *Epigr. Græcorum* was made,

A Conjurer with a Mouth obſcene
Will clear you of a Spright unclean.
Away he drives him, yet the Spell
In the Words lies not, but the Smell.

2. 'Tis true that the Rabbins boldly aſſert many things; but their Aſſurance does not in the leaſt impoſe on me. They have invented too many ridiculous Follies, contradictory to good Senſe and Truth, for me to regulate my Belief by what they ſay; and that like you, I ſhou'd be afraid of giving them the Lye, becauſe they decide with Aſſurance, and broach things extraordinary and amuſing. I will, if you pleaſe, admire thoſe things which are admirable; but ſhall never allow them to be abſolutely credible, before I have thoroughly examin'd them, without any regard to the Impudence of thoſe who utter them.

3. You are inclin'd to believe, at leaſt it ſeems to me that you are, that the Devils are compos'd of the four Elements; becauſe ſome Philoſophers aſſert it. But a much greater Number maintain the contrary Opinion; Reaſon and Religion make them Spiritual Beings: Shou'd I then abandon both Reaſon and Religion, to come over to your Philoſophers? You conclude that the Devils have a great Power over the Elements, becauſe they are compos'd of them. You and I then, who are alſo compos'd of them, muſt have as much Power as they.

4. To prove that the Devils may enter and inſinuate themſelves everywhere, you repreſent them with extreme ſubtile Bodies; which you wou'd prove much better if you ſaid, that they were Spirits, as they are.

5. You aſſert, becauſe you have read it, that the Souls of the Wicked become Devils: I ſhou'd be of your Opinion, if you wou'd ſay, that they Suffer as Devils do, and that they have the Malignity of Devils. To argue juſtly, this is what you ought to mean by your Diaboliſation; and 'tis thus this Change is to be taken.

6. The Good Devils, and the White Devils, are both purely imaginary. The *Africans*, who are Black, repreſent them White, becauſe that Colour ſeems naſty, hideous, and horrible in their Eyes.

7. Nothing is ſo comical as to fancy, that by Aſpiration one draws Devils into ones Body. I ſhou'd very much grudge the ſpending even one Moment to ſhew the Ridiculouſneſs of this Opinion, which rather deſerves a Hiſs than a ſerious Anſwer.

8. To undertake to compute the Number of Devils, is the moſt raſh and impertinent Project that cou'd ever enter any Man's Thoughts. Will you tell me exactly what Method *John Wier* took to know them all, and to reckon up above

ſeven Millions of 'em? But in the Humour which I take you to be, you are too much in haſte to believe, to allow your ſelf time for any ſuch Enquiries.

9. The Air, Fire, Earth, and Water, muſt be endued with a great ſhare of Knowledge, to be able to diſcover the Devils, when they are amongſt them, and muſt alſo be very peeviſh to kick them about as you tell us. The Influences of the Stars, which no doubt participate in ſome meaſure of the Elements, muſt alſo be very ignorant, or very patient, to ſuffer the Devils to intermix with them. You will ſay I rally, as indeed I do; for the Subject deſerves it.

10. What Methods do the Stars take to hinder the Devils aſcending into the Heavens? Is it by the Force of the Rays which they dart? Or is it by changing their Places, and crowding together to bar up the Paſſage? If ſo, when a Devil has a Mind to aſcend, there are undoubtedly very ſtrange Motions amongſt the Cœleſtial Bodies! Certainly the Aſtrologers know nothing of them.

11. You will have me read all your Books with Reſpect, and repoſe a Confidence in them. As for the Reſpect, I'll grant it, if you deſire it abſolutely; for I perſwade my ſelf that 'twill not be of any Conſequence, with regard to Reaſon and Truth. But as for a Confidence in them, I ſhall never yield it any farther than I ſhall be convinc'd, that in allowing it, I ſhall not riſque the Intereſts of that Truth and Reaſon; as I have ſeveral times told you in this Diſcourſe, and I repeat it here, to ſerve as a general Anſwer to the whole Collection of Apparitions of Devils in yours.

12. Probably if the Devils wait a favourable Wind to form their Bodies, as you ſay, 'tis in order to manage the Air which they employ to that purpoſe, more at their Eaſe: From this it muſt be infer'd, that the Body being form'd, if contrary Wind blows, the aerial Body is gone. According to this Principle, there are no ſuch things as Apparitions of Devils in high Winds. Wherefore thoſe that tell us the Devils intermix with Storms and Tempeſts, are great Lyars.

13. All the whimſical Shapes which, according to you, Devils aſſume to come hither, to appear to Men, extremely divert me by the Repreſentation which I make to my ſelf of them; which I fancy to be painted on a Picture. Thus the Painters have pleas'd themſelves with repreſenting the Temptations of one of the (a) holieſt *Anchorites* who was thus tormented by the Devils.

14. I

(a) Saint *Anthony*.

14. I am surpriz'd to hear you tell me, that 'twou'd be unjust to perswade you to change your Opinion, after having been confirm'd in it so many Years, which you have spent in reading the Books in which 'tis contain'd, and from whence you had it. Is it then reasonable, because you have long been in an Error, to infer that you ought to continue in it? How plainly does this discover the real Effects of Prepossession?

15. I am not less surpriz'd, to find you affirm that you cannot perswade your self, that 'twill be possible for me to alledge any Reasons of sufficient Strength to prove that your Credulity is ill grounded, and that because I am not yet an Author, nor have ever Printed any of my Works. It does not always happen, that those who write Books, think the justest, argue the best, make the most exact Searches after Truth, or follow it the closest when they have found it. The chief Aim of several Authors in the Books which they publish, is either to make others talk of them at any rate, to amuse and divert, or to get their Living; by reason they are incapable of any other Employment. They are not much concern'd what Pains they take, nor very sollicitous whether they speak Truth or not; and there being a great many Readers of your Taste, several of them have succeeded in their Designs to that degree, that they themselves have been surpriz'd at it.

16. The Devil is violently bent to Wickedness; for which Reason he chuses rather to debauch a marry'd Woman than a Virgin; therefore also the Stories of Dæmonographers concerning *Incubuses* and *Succubuses*, are true. This you argue: but even the most wicked Proficient in Logick, must detect the Falsity of this Reasoning. The best which you have said on this Subject is, that to avoid offending Modesty, you wou'd not say much of it; and, for the same Reason, I am very cautious how I speak of it; tho' in order to disabuse you with regard to a great many things which you have mention'd. 'Tis to rake into Filth, which ought not to be stirr'd. 'Twere to be wish'd that the Authors of your Books had been endu'd with more Discretion than they shew when they treat of such Obscenities.

17. With the more particular Circumstances Stories are attended, the stronger Evidence they carry with them, say you: To which I answer, That these Circumstances are frequently the Lures to draw Men into Credulity. These Storymongers generally resemble a sort of Accomptants, who, notwithstanding that they swell up their Charges, and augment 'em unjustly,

justly, yet affect to give them an Air of scrupulous Exactness, by adding to several Millions of Livres, a few odd Sols and Deniers.

18. How very good-natur'd are you, when you carry your Scruples so far, as to think it the highest pitch of Ingratitude with regard to those who have been at the pains to collect and impart to us so many Narrations of Diabolical Practices, to pay them with Incredulity! Thus to sacrifice the Interests of Truth, is to strain Gratitude to a Fault.

19. Your beneficent wanton Spirits, are very much oblig'd to you for your Endeavours to make them pass for good-natur'd Devils; for hitherto it has been the constant Opinion, that the Devils thought of nothing but evil.

I shall here end my Remarks on your Discourse; and if I wou'd have run through all its Articles, I might have much enlarg'd them: But that being scarce feisible without descending to Particulars, by which I shou'd discover many Follies, which might incense you against me, I chuse rather to entreat you to reflect seriously on some general Principles which I have laid down, to the end that Men may read to Advantage, and not believe too easily. If ever you come to be cautious in what you believe, you will be the first who will laugh at your self for having, as you have, taken a thousand Fables for Truths.

Chap. V.

The extravagant Conceits of Monsieur Oufle, *who perswaded himself, that he was haunted by Devils wherever he went, and that they appear'd to him in the Shapes of Dogs, Hogs, Flies, and Butterflies.*

MOnsieur *Oufle* having receiv'd *Noncrede*'s Discourse, immediately sent for the Abbot *Doudon*, the Confident of his superstitious Practices, to communicate it to him. They read it together: But alas! with what Airs of Contempt and Scorn did they peruse it? At each Article, they shrugg'd up their Shoulders, to shew their little Regard for this Piece, and their Aversion to yield to the judicious Sentiments there laid before

before them; and no body being by, to ask them the Reasons of their Contempt and Indignation, (to which Question they wou'd not certainly have been able to have return'd a reasonable Answer,) they condemn'd the whole, without Restriction, and at the same time without knowing why; applauding their tenacious Adherence to their Opinions, and mutually promising never to forsake them; they then parted, with this excellent Resolution; each of them retaining his former Prejudices.

But Monsieur *Oufle*, whose Head had for several Days been fill'd with Devils, and Diabolical Practices, as well by what he had read before he set about compiling his Discourse, as by his Application in composing it, and the Conversation he had been engag'd in, on reading his Brother's Paper; fell into whimsical Conceits, which drew him into many verbal and actual Extravagancies. He began to fancy that the Devils pursu'd him everywhere; that they appear'd to him in I know not how many different Shapes; that is, those of which he had met with Instances in his Books: for his Folly (forgive me that Expression, how harsh soever, for I believe I do him no Wrong in applying it to him; what I have hitherto related, and what I shall relate, must make any one own, that with regard to Superstition and Credulity, he might justly be accounted a downright Fool,) his Folly, I say, took its Source from his Reading, and ran continually in the same Channel, without ever straggling. If he took a Fable for a true Story, 'twas because he had read something like it, which encourag'd his believing it, and was continually back'd by his Prepossession: For 'twas to no purpose, as we have just now seen, that he met with any Arguments in his Book, of sufficient Force to have undeceiv'd him: He always remain'd so firm to what he had at first believ'd, that whatever contradicted him, pass'd in his Opinion for false, ridiculous, and insupportable. So that considering this, we are not to be surpris'd that *Noncrede*'s Discourse seem'd to him a wretched Performance, and unworthy his Approbation.

To return then to this despicable Visionary, whom I proceed to represent as he was whilst he imagin'd himself possessed by Devils, as also what he did, and said, during these strange Imaginations. The Reader will doubtless be astonish'd at the Recital of this Man's Extravagancies, and perhaps will scarce be able to prevail on himself to believe 'em; so extreme ridiculous will they appear. I shall not offer any Protestations or Oaths; nor shall I cite any Evidences to

prove the Truth of them; for 'twill be very hard to produce, and bring them to be heard. Is it not enough for me to put the Reader in mind of what I said at the beginning of this History, of Mr. *Oufle*'s Character; when I advertis'd him, that he was a weak, credulous, and prejudic'd Man, passionately fond of every thing, surprizing, prodigious, and uncommon; and that he was in a sort bred up in this Fondness, Prejudice, Credulity, and Weakness? Shou'd we not, after this, expect that such a Man shou'd be capable of even the most foolish Extravagancies, and the most ridiculous Conduct? But proceed we to these pretended Apparitions of Devils.

Monsieur *Oufle* intending to have some fine Shelves made, in order to provide a Place worthy of those Books which were to him so dear, and the reading of which was his principal and most agreeable Employment; sent for a Joyner, one of the ablest of his Profession, to acquaint him with his Design, and get him to execute it: The Artist came immediately, but was follow'd by a great Spaniel Dog, which was not any thing extraordinary; most Handicrafts-Men usually keeping such Dogs for their Amusement, as Country Gentlemen do for their Profit. The Joyner being enter'd Monsieur *Oufle*'s Closet, the latter looking more on the Dog than his Master, at first seem'd stupified, and as it were immoveable. 'Twas long before he spake, his Eyes being continually fix'd on the Dog. The Joyner knew not what to think of this profound Silence, nor of the Astonishment and motionless State of the Person who had sent for him in such Haste, that he fear'd 'twas scarce possible for him to come soon enough to please him: But at length he ventur'd to ask him, What he pleas'd to command him? but receiv'd no Answer: Monsieur *Oufle* spake no otherwise than by his Eyes, which were still on the Dog. The Workman growing impatient at such an obstinate Silence; "Did you, Sir, says he, send for me only to look at "my Dog? If so, you need only have sent to me for him, "and I wou'd not have taken the Pains to come hither; I "wou'd have sent him freely, for you to have look'd your "Fill at him, without charging you a Peny for it." Our Dreamer, who had look'd on the Dog with such Attention, for no other Reason than because it came into his Mind, by remembring what he had read, (*a*) that this poor Animal was

(*a*) *Leo*, Bishop of *Cyprus*, says, That the Devil came out of the Body of a Dæmoniack in the Shape of a black Dog. *Le Loyer*, p. 318.

Zoroaster, by way of Riddle, said that Dogs frequently shew themselves to those who strip themselves of Mortality;

was a Devil, and that he was in a sort insulted by the Joyner; at last broke Silence, and in a very loud and angry Tone told him, that he was a Magician, and that he had brought along with him a Dæmon to torment him, and disturb and disorder his House. No Surprize cou'd ever come up to that of the Workman; who, knowing nothing of the Weakness, or rather Folly of this poor Man, return'd his Reproach in a Voice as loud as that which he had made use of to express his injurious Suspicion of his Visit: Monsieur *Oufle* replied with the same Heat, but withal still never removed his Eyes off the Dog, so much he fear'd that he shou'd fall on him and tear him to pieces, for he was very far from believing him one of the Good Devils, of which he spake in the before recited famous Discourse. The Dog on his side seeming sensible of what he was suspected, keeping close to his Master, was on his Guard, with his Head turn'd upwards, look'd as stedfastly on Monsieur *Oufle* as he did on him. If one had seen him, one shou'd have been apt to have said, that he was amazed at this ridiculous Extravagance on his account. But yet these two Men grew so passionate, that they seem'd entring into such a Disposition, as not to content themselves with expressing their Resentments by Word only. In short, Monsieur *Oufle* came up to the Joyner, and very roughly thrust him from him, on which the Spaniel began to bark very loud, thus testifying to his Master his Readiness to defend him effectually; on which Monsieur *Oufle* outrageously threatning the Joyner, he also answer'd his Menaces in the same Tone; and the Dog barking incessantly, the whole made a horrible Noise in the Closet. *Camela*, who heard all these various Sounds, came to the Closet-Door to see what was the Matter; but fearing that her Father's Throat was cutting, and not having Courage enough to enter, she call'd to her Assistance her Sister *Ruzine*, and *Mornand*, because they were more within hearing than any of the rest of the Family. They ran up Stairs with the utmost Precipitation, the Fright having almost bereft them of their Senses; but hearing the same Noise continue, which had so dreadfully terrified them, they push'd open the Door with such Violence, that even the three Combatants

tality; meaning the Devils, to those who are ready to die; or to good People, who abandon the World by solitary Retirement. *Id.* 183.

We have seen a Dog, call'd a Dæmon, that took up the Nuns Petticoats, in order to debauch them. *Bodin.* p. 308.

By the Word Dog, Dæmons are sometimes expressed; and even in *Zoroaster*'s Magick, they are called *Terrestrial Dogs.* *Le Loyer*, p. 25.

batants themselves were frightned. Monsieur *Oufle* immediately cry'd out, shewing them the Dog, that they shou'd take care how they came near him, for he was a Devil. The Artisan fatigu'd himself to prove that 'twas not a Devil, but a Dog, a real Dog, made as others Dogs were; that he had bred him up from a Puppy; and that he had eat of his Bread for above three Years, without discovering the least Mark of any Diabolical Practices. The Dog left off Barking, and was wholly silent, as tho' he meant to give his Master as much Time as was necessary, to overthrow this wicked Scandal rais'd on him, and to enlarge on the Commendations which he thought he deserv'd. But Monsieur *Oufle* still maintain'd, and wou'd not desist from it, that he was a real Devil, that had assum'd the Shape of a Dog. *Mornand*, who very much suspected it to be some Fit which had seiz'd his Master, humour'd him in seeming to believe it, whilst *Ruzine*, who was of the same Mind, made a Sign to the Joyner to hold his Tongue, whispering him, that her Father had such an Aversion for all Dogs, that he cou'd no more bear the sight of them than of Devils; and in short, prevail'd on him to go off with his Dog, without any Noise. Silly *Camele*, who took the Dog for a real Devil, because her Father said so, and *Mornand* seem'd to believe it, ran in a dismal Fright to her Mother, and assur'd her, that a Conjurer, in the Shape of a Joyner, had brought a Devil to her Father in the Resemblance of a terrible ugly Dog, that howl'd dismally. Madam *Oufle*, instead of being afraid, (for she very much suspected all the Wonders related to have happen'd in her Husband's Apartment, and was too well acquainted with them to give Credit to them without exact Information) did not doubt but that this Story was founded on some of his ordinary Whimsies: On which she oblig'd *Ruzine* and *Mornand* to tell it to her, who immediately confirm'd her Opinion. She left Monsieur *Oufle* to his Repose, how great soever her Desire was to talk with him, to extricate him out of his Error. But having learn'd by frequent Experience, that whatever Efforts his Friends made, and what Reasons soever they produc'd, to drive these Whimsies out of his Head, they found it more advisable, to be silent, rather than to risque their handling them so as to warm him, and give him an Opportunity of fortifying himself by false Reasons, which he wou'd have been sure to have done, to prove himself in the right. As for *Camele*, as soon as her Mother had talk'd with her, she no longer believ'd the Dog to be a Devil; for the foolish Girl

believ'd

believ'd and disbeliev'd with equal Facility, as I have already hinted in her Character.

The Joyner did not fail to relate this odd Adventure to a great many People; and it grew so publick, that it became almost the whole Talk of the Town. And what follow'd was, that how extravagant soever Monsieur *Oufle*'s Imagination was, it notwithstanding made I know not what Impression on several Minds, which gave them a particular Idea of shagged Spaniels, very different from what they had before. If any one of them happen'd to have never so little of an ill Look, 'twas thought there appear'd on them some Marks of an Evil Spirit; (for the Vulgar can hardly perswade themselves that the Devils have not Bodies which are visible, and in several manners sensible; they have been told so many Tales which represent them cloath'd with Bodies, that they doubt not in the least but they are as substantial as we are;) and this was so true, that several Women cou'd not, without Uneasiness and a certain Repugnance, bear the Sight of Dogs they before were extremely fond of. If a Dog began to howl in the Night, he seem'd to them a real Hobgoblin, or Dæmon, sent by some Conjurer to run about the Streets to injure the Passengers, or to break the Neck of those who shou'd be so imprudent to venture their Heads out at Window. 'Tis also reported, that even at this time, there are several in that Town who are of this ridiculous Opinion: Several cou'd not come near the Joyner's Dog without Fear; and took as much Care at the sight of him, as if they had seen the Devil.

Monsieur *Oufle* also believ'd, because he had read it, *(b)* that amongst the Hogs were several real Devils; and whenever he saw one, he trembled. During the whole time that these Whimsies prevail'd, he wou'd not eat a Bit of Pork, tho' before a great Lover of that Meat. " Is not, said he, their " frightful Figure perfectly Diabolical? Are their Gruntings " less terrible than those of the Devils when tormenting the " Damn'd in Hell? Have not we frequently, in our Plays, " seen the Devils arm'd with Hogs Bladders torted and " blown up, which they made use of to beat and frighten " Men? The Pleasure which these Animals take in wallow- " ing in the Mire, does it not proceed from the Devil's ex- " treme

(*b*) According to St. *John Chrysostom*, *De Providentia ad Stagirum Monachum*, the Devil, who by Intervals possess'd the Body of the Monk *Stagirus*, appear'd in the Shape of a Hog cover'd with Mire.

(*c*) *Cardan*

" treme Fondneſs of Naſtineſs and Filth ?" 'Twas by theſe or the like ridiculous Arguments, that this weak Man encourag'd and ſupported himſelf in thoſe unaccountable Whimſies occaſion'd by his miſtaken Reading. Proceed we next to ſeveral others, no leſs ſurprizing than thoſe which we have related.

All manner of Stinks *(c)* paſs'd with him for ſo many Proofs of the Preſence of ſome Devil. I will not enter into a Particular of all the Extravagancies into which this Opinion drew him. All that I can ſay is, whenever he ſatisfied the Neceſſities of Nature he was in a continual Alarm; ſo much he fear'd that ſome Devil, purſuant to his Notion, inhabiting the Privy, ſhou'd take the Advantage of the Poſture in which he was, to torment him: whereſore he went thence as ſoon as he cou'd, and never went thither when 'twas poſſible to avoid it. Let the Reader judge of the reſt: I ſhall ſay no more.

I had rather turn the Diſcourſe to another Extravagance of a ſomething better Scent: 'tis his great Fear of Flies: For he affirm'd alſo, that the Devil frequently appear'd in the Shape of thoſe Inſects; *(d)* for which Reaſon, he wou'd not ſuffer any Fruit on the Table, for fear it ſhou'd draw them thither. A certain Perſon having ſhew'd him one in a Microſcope, when he ſaw its Horns, its Trunk, its purple Eyes, its hairy Legs, its cloven Feet, and in ſhort, its whole Body together, repreſenting a Figure which to him ſeem'd ſo much the more hideous, becauſe he never believ'd 'twas what he ſaw it

(*c*) *Cardan* ſays, that wicked Spirits ſtink, as does alſo the Place which they frequent; and believes that 'tis from thence that the Ancients call'd Sorcerers, *Fœtentes. Bodin.* p. 25.

(*d*) Purſuant to *Paulus Diaconus*, l. 6. c. 6. *Hiſtor. Longobardica*; *Kunibert*, King of the *Lombards*, talking before his Grand Querry of his Deſign to put to Death two Lombard Lords, nam'd *Aldon* and *Granſon*, and a great Fly importunately diſturbing that Prince, he ſeveral times took up a Knife to kill it; but only cut off one Leg. After which a Man appear'd to *Aldon* and *Grauſon* with a woodden Leg, and advertis'd them of the King's Deſign againſt them; which made this Fly paſs for a Devil.

The Son is call'd *Babal*, that is, in Hebrew, *Lord*; whence comes *Babalzebuch*, which ſignifies *Maſter-Fly*, becauſe there was no Fly in his Temple. *Bodin.* p. 52.

After the *Cyrenæans* ſacrific'd to *Acaron* the *God of Flies*, and the *Greeks* to *Jupiter*, ſurnam'd *Myjodes*, that is the *Fly-flap*, all the Flies flew away in a Cloud; as we read in *Pauſanias* in *Arcadicis* in *Pliny*, l. 29. c. 6.

'Tis ſaid of the Dæmoniack of *Laon*, that the Devil *Beelzebub* iſſued out of his Mouth in the Shape of a Fly, and return'd into it in the ſame Shape. *Le Loyer*, p. 529.

The Devil ſometimes appears in the Shape of a great Fly, or a Butterfly, ſays *L'Aucre* in his Tract of the Inconſtancy of Devils, p. 506.

(*e*) This

it to be; he thought it a very proper Habitation for the Devil. He had the same Opinion of Butterflies, to the great Misfortune of all those who came within his reach; for he never spar'd one of them.

He also very much distrusted the Children who beg'd Alms in the Streets. A Story told in one of his Books, (*e*) which tells us that the Devil once appear'd in the Shape of one of these Children, was the Occasion of it. 'Twas for the same Reason (*f*) that he was very cautious in taking a Man or Maid Servant into his Service, without a previous very strict Enquiry into their past Life, that he might be secure that he did not hire any Devil.

If any Person, with whom he was not acquainted, call'd him by his Name, he immediately suspected some Diabolical Practice; which Jealousie he pretended to justifie by Examples (*g*).

In short, he tir'd himself with these pretended Persecutions. His Books came in to his Assistance, to guard him against the Torments which he fear'd from the Power and Artifices of these evil Spirits. We shall speak of his imaginary Helps in the next Chapter.

CHAP. VI.

What Monsieur Oufle *did to free himself from, and guard himself against, the pretended Apparitions of Devils, which gave him great Uneasiness, and tormented him, with the continual Fears of some Mischiefs to be brought on him by their Means.*

MOnsieur *Oufle* always thought himself able by his Superstitious Practices, to remedy all Inconveniencies; and accordingly they were his chief Refuge in all his Afflictions,

(*e*) This Story is in *de Laucre*'s Tract of the Inconstancy of Dæmons, p. 233.

(*f*) In the Northern parts of the World, there are Dæmons who are called *Guttet*, who dress Horses and other Beasts. There are also some called *Trollen*, who hire themselves in the Shape of Maid or Men Servants into the best Services in the House. *Le Loyer* of Spectres, p. 496.

(*g*) In *Tartary*, the Dæmons call People by their Names, to make them wander out of their way, and starve them with Hunger. *Id.* 333.

(*a*) On

ons, Disturbances, and Uneasiness: 'Twas to them he recur'd for Means to shelter himself against all those Devils, by whom he fancied himself to be continually surrounded! Alas! this weak Man need only to have given another Turn to his Imagination, to have obtain'd what he wish'd; he need only have convinc'd himself that these Fears were solely founded on Whimsies: But this was too great a Task for him; for a deluded Fantastick never believes himself to deserve that Character. But let's follow Mr. *Oufle*, and see what he does to drive away those Devils who never think of him. Our Journey will not be very long, we need only to accompany him to his Library; for 'twas from his Books that he had these admirable Secrets to remedy those Evils, which really never happen'd: But indeed the Cure was of a piece with the Diseases, both barely imaginary. As he only fancied he saw Devils, 'twas also only by the Force of Imagination, that the Secrets which he learn'd from his Books prevented his seeing any more. Proceed we then to recite these marvellous, or rather impertinent Secrets.

The first which he thought of, was the Root *Baaras*, which some have ventur'd to affirm, has the intrinsick Virtue of driving away Evil Spirits. (*a*) But he did not try it, because he cou'd not possibly get it. The Herbarists were so far from furnishing him with it, that they neither knew what it was, or so much as its very Name: The Reason of which perhaps was, because it never really existed any where else but in the Books which mention it; as well as a certain Stone which is said to be found in the *Nile*; (*b*) and which our *Virtuoso* wou'd very fain have gotten to the same End. But in all these Disappointments, he was easily comforted, by

(*a*) On the North-side of the City of *Machærus*, is the Valley call'd *Baaras*, which produces a Root of the same Name which is red, and towards the Evening naturally glitters very brightly: but it will not easily suffer its self to be pluck'd up by Passengers, but, on the contrary, continually shrink back without stopping, till Womens Urine or menstruous Blood be thrown upon it: but he that touches it, is sure to die immediately, if he have not some of the Root in his Hand. It may be gather'd without any Danger in the following manner: Clear away the Earth around it wholly, except only a very small part of it, to which fasten a Dog, who will immediately follow him that bound him, and consequently draw out the Root along with him; but will instantly die. *Josephus* tells this Story on Hearsay. This Root is said instantly to cast out Devils. *World Bewitch'd*, tom. 4. p. 282.

(*b*) *Thrasillus*, a Heathen Author, cited by *Stobæus*, says, that at the *Nile* was a Stone like a Bean, which cur'd those who were afflicted with Dæmons; for as soon as ever it was applied to the Noses of Dæmoniacks, the Devil immediately left them.

(*c*) *Plato*

by the Expedients which he flatter'd himself to have yet in Reserve, which must infallibly compass his Ends.

The first of which was, to make use of a Sword; having learn'd by his Reading, that the Devils fear nothing so much as the brandishing of naked Swords (*c*). And disliking his own, which was but a short one, design'd rather for Ornament than Use, he bought several long and broad ones, of the best temper'd Steel; with which, from time to time, he run through such Courses of Exercise as much more diverted those who saw them, than frighten'd the Devils. And after all, to be the more secure of gaining this glorious Victory, he fix'd a large Diamant on his Finger, before he took his Sword in his Hand. The Reason of which Precaution was, that one of his Authors (*d*) had assur'd him, that Diamants are insupportable to Devils. To his Swords and Diamants, by the Advice of his Books, he superadded (*e*) several Cocks, which he bred up in his House, without acquainting any body why he did so. But his Lady, uneasie at the Sight of so many useless Cocks, like a good Housewife, contriv'd to add some Hens to them, that the Profit of the latter might make some Amends for the troublesome Noise of the former. This Mixture, which Monsieur *Oufle* patiently suffer'd because he could not hinder it, without by opposing it, occasioning some Disturbance in his Family; render'd him very very uneasie, by reason it came into his Head, that the Devils, discerning that these Cocks almost always diverting themselves with the Hens, wou'd not therefore stand in such great awe of them; and consequently wou'd not fly from them so fast as he hop'd. He valu'd himself very highly on this Reflection, and was charm'd with the Opportunity of making it, because it laid him under a sort of Obligation to recur to other superstitious Practices. He carry'd his Extravagance so far, as to believe, that because he had not made use of Cocks only, as he ought to have done, without intermixing them with Hens; this bare

(*c*) *Plato*, and several other Academicks, held that the Devils were terribly afraid of sharp Swords. *Bodin*. p. 301

A Stoick speaking of the Ceremonies of Magicians, says, that they were forced to keep their Swords drawn, to frighten the Dæmons. *Learned Incredulity*, p. 77.

(*d*) The Diamant is good against wanton Spirits. *Admirable Secrets of Albertus Magnus*, l. 2. p. 9.

(*e*) The Devils fly the Voice of a Cock, according to *Psellus*. *Le Loyer*, p. 21.

Some Devils have appear'd in the Shape of a Lyon, and vanish'd as soon as a Cock was brought before them. *The Picture of the Inconstance of Devils*, by *De Laucre*.

(*f*) He

bare Deficiency rendred both the Swords and Diamant ineffectual. Thus the Superstitious create to themselves Difficulties, in order to run from one superstitious Practice to another; for, acting without any reasonable Principles, they yield themselves a Prey to Falsities, Cheats, and Errors.

That he might not then be blam'd for the Neglect of any of those Instructions which his Library afforded him; to prevent Devils appearing to, and tormenting him; he try'd every thing that he cou'd meet with in them. He wore about him the Herb Mugwort, (*f*) used Vervain, (*g*) and got two Vulturs Hearts, which he also wore about him, the one tied with a Lion's Hair, and the other with a Wolf's (*h*). He caus'd an Image to be made with two Heads, one of a Man looking inwards, and the other of a Woman looking outwards (*i*). He kept himself up to as merry a pitch as he cou'd, that Melancholy might not at all make way for the Devils (*k*); as Authors threaten those who give into that adust Humour: and to increase, or according to him, to compleat and consummate the Remedies of his Uneasinesses, a Clap of Thunder falling on the Yard of his House, he recollected a whimsical Opinion of a certain Nation, and join'd with that People (*l*) in believing that Heaven had for ever banish'd all Devils from him. So that this poor Wretch cou'd not rid himself of one ridiculous Error without the help of another full as impertinent.

At last then, by the Force of his Imagination, which relied on these Follies, he was deliver'd from the Fears of the Apparition of Evil Spirits. Dogs, Hogs, Flies, Butterflies, and

(*f*) He who always wears about him the Herb *Mugwort*, need never fear any Evil Spirits, Poison, Water, Fire, or that any thing else should hurt him. *Albertus Magnus* his *Admirable Secrets*, p. 168, 169.

(*g*) *Vervain* drives away Evil Spirits and Devils. *L.* 2. *p.* 8.

(*h*) A Vultur's Heart ty'd with a Lyon or Wolf's Hair, drives away Devils. *Id. l.* 3. *p.* 168.

(*i*) The Egyptian Priests, according to *Orus*, perswaded themselves and others, that an Image with two Heads, one of a Man looking inwards, and the other of a Woman looking outwards, was an infallible Preservative and Remedy against Devils, *Camerarius*'s *Historical Meditations*, t. 1. l. 4. c. 12.

(*k*) The Ancients say, that Melancholy is the Devil's Bath. *Aristotle's Problems*, *sect.* 30. *quest.* 1.

Some have been of Opinion, that the same Ingredients that would expel Melancholy, would relieve Dæmoniacks, as Musick did *Saul*. To this end they prescribe Rue Leaves, the Smoak of Ash-wood, and Goats Horns, Melancholy being the Seat of the Devil. *De Laucre*, p. 284.

Pomponatius says, that the Ancients purg'd Dæmoniacks with Hellebore. *Le Loyer*, p. 150.

(*l*) The *Laplanders* believe that Thunder kills Evil Spirits, making use of the Rainbow to dart its Lightning. *World Bewitch'd*, tom. 1. p. 63.

(*a*) To

and stinking Places, *&c.* were no longer to him Occasions of Troubles, Agitations, and Disturbances. But for all that, he was not yet at all easier; for, from these Whimsies he ran to others, full as ridiculous; which I shall relate, after having recited some Extravagancies of *Sansugue*, who tho' he was not such a Fool as his Father, yet, by his anxious Desire of acquiring great Riches, was drawn into very foolish Measures.

Chap. VII.

Sansugue *being violently bent on the Acquisition of great Riches, after having read Monsieur* Oufle's *Discourse of Devils, informs himself of those superstitious ways which pretend to enrich Men, and puts them in practice.*

Sansugue having heard of his Father's Discourse concerning Devils, was induc'd, by I know not what Curiosity, to read it. He then went to him, to intreat him to let him see it; telling him, that he had heard 'twas such an excellent Piece, that he wou'd do him a great Pleasure to impart it to him. To applaud what he had written concerning his ridiculous Notions, being to touch Monsieur *Oufle* in the most sensible Part; he, without any delay, gave it him, withal assuring him, that he wou'd there find several great Truths, which the World could not bear. "Read, added he, this "Discourse, with a confident Dependance on the Truth of "it, and you will there meet with what is marvellous and "surprizing. But remember, that Great Men speak there "as well as I, and that I advance nothing which is not prin-"ted with Approbation, which is to say enough." *Sansugue* seem'd as attentive to his Advice, as if it had fall'n from the Mouth of a Prophet. He then immediately set to reading it: But what pleas'd him most, was that Place in the second part which mentions a Dæmon, who teaches the Composition of the Philosophers Stone, and which the Note calls *The Bearded Devil:* At this his Mouth water'd extremely; for his predominant Passion was that of getting a vast Estate. He was continually taken up with this Desire, and his attentive Enquiries

Enquiries to satisfy it. He had long since consulted those who profess to search after this precious Stone, this Powder of Projection, this Water of the Sun, and in short labour at what they call the Grand Work. He had read whatever was most considerable for and against these Enquiries; and not wanting Capacity, nor believing without Caution, he was perswaded that all these Pains were vain, useless, and delusive, and tended more to impoverish than enrich Men. In short, Experience teaches us, that these Alchimistical Operations always terminate either in deceiving others, or our selves. 'Tis true, the Chymists have settled several chief Principles to prove that 'tis not impossible to discover the Philosophers Stone; that they lay down the Means (*a*) to prepare it, which center in certain Spirits, and draw with them their Consent: but 'tis also as true, that the Practice has never yet answer'd the Theory. 'Tis a Secret which has been sought after for some Ages (I say some Ages) for the Ancients never thought of it so much as the Moderns (*b*), who have in quest of it, employ'd all possible Expence, Exactness and

(*a*) To accomplish the Great Work, we must have Gold, Lead, Iron, Antimony, Vitriol, Sublimate, Arsenick, Tartar, Mercury, Water, Earth, and Air; and also a Cocks Egg, Spittle, Urine, and Human Excrement. Certainly 'twas not without Reason that one of the ancient Philosophers said in his Works, that our Stone is a Salade; that it requires Salt, Oyl, and and Vinegar! In the best Salades, are put all sorts of Herbs; 'tis the same with our Stone; and we must besides know how to mix them all. I very well know that we find it written, that not many things are requisite to the *Magistery*; but this is said to mislead us. Are they not all agreed that every thing generates its like? Gold and Silver are then necessary to the Composition. Don't they also tell us, that our Stone is engender'd by seven? They are all the Metals? Don't they say that this mineral Virtue is to be contain'd in our Matter? Then we shall have occasion for all the Minerals, since the mineral Virtue is dispersed through the whole, and not confin'd to one alone. Don't they affirm, that the Principles of our Art are the same with those of Nature? There are then Earth, Water, and Air. Don't they say there must be a Philosophical Egg? There's then our Cock's Egg? Don't they tell us that the Matter is to be philosophically calcin'd by the Voice of Nature, and that some of the Salt of Nature is requisite. There must then be Spittle which reduces all Metals to a *Calx*, without burning their Flowers; and 'tis in this Spittle that the Salt of Nature is contain'd. Don't they teach us, that there must be a Dissolvent, which is not corrosive? There must then be Urine; there is none more natural. They also inform us, that there must be a fœtid Earth; let's then take human Excrement. *The Adventures of the unknown Philosopher in quest and discovery of the Philosophers Stone*, p. 120, 121.

(*b*) Neither *Hippocrates*, *Plato*, *Aristotle* nor *Galen*, who had so many Opportunities of treating of it, ever so much as mention its Name. And *Pliny* amongst the *Romans*, who cited so many Authors, and in his Natural History treats of all manner of Professions, wou'd not probably have omitted this, if, in his time, it had made any Figure amongst the rest,

and Application, without ever being able yet to find it (*c*). Princes have to that End spent immense Sums (*d*), the Produce of all which has been reduc'd to a few drops of Gold, certainly very uncapable of quenching the Thirst which this vast Expence had excited. Whole Nations have rebell'd (*e*) on a presumptuous Assurance that they shou'd discover this Stone, and by its Assistance be enabled to make Head against their Princes; but nothing came of it, but Repentance, and Fear of Punishment. These Authors cite the Relations of those who have possess'd this Secret: But what hinder'd their making use of it, or at least bequeathing it at their Death to their Children (*f*), or Friends, if they dare not, on account of

rest, or he had met with any thing concerning it in good Books, in the course of his Reading. I well know that there are some Pieces which go under the Names of *Hermes Trismagistus*, *Democritus*, with the Commentaries of *Synesius*, *Orus*, *Olympidorus*, and several other of the great Geniuses of Antiquity. But I am also as certain, that the bare reading of most, and the Style of, in a manner all of them, manifestly discover their spurious Original. Those for Instance, who are acquainted with the *Greek Idiom* in use in the time of *Democratus*, and long after, will easily discern that the Tract attributed to him, cannot be his, and also find by many Expressions, that its real Author was no Stranger to Christianity. *M. L. T.* t 3. *p.* 300, 301.

(*c*) Are not Men at last tired with searching after this Philosopher's Stone, after so many Instances of People who have lost their Time, Labour and Estates in quest of it? If, as 'tis asserted, 'tis true that the Sun produces Gold, do the Hunters after this precious Stone flatter themselves with the hopes of acquiring by their Science the Power of that Planet? Before they promise themselves to attain their proposed End, why don't they try to produce the least Blade of Grass, like that in our Meadows? In which I defy them to succeed; and by the ill Success of this Experiment, they may on finding their Inability to do so small a thing, convince themselves how rash they are in attempting one so great. *La Langue*, t. 2. *p.* 163, 164.

(*d*) The Emperor *Rudolph* the last, had nothing more at Heart than this vain Search. *Cabrera* confesses, *l.* 12. *c.* 23. that *Philip* II. spent vast Sums of Money, in setting Chymists at work on the Transmutation of Metles, that at last they fixed and congealed Mercury to render it transmutable into Silver, but that with so little Profit, that the Invention met with nothing but Contempt. *M. L. V.* t. 1. *p.* 291.

(*e*) *Dioclesian* punished the ordinary Commotions amongst the *Egyptians*, by burning all their Books which treated of this pretended Science, that they might not any more dare to rebel, by presuming on the abundance of Gold and Silver, which they promised themselves to be able to draw from their Chymical Furnaces. This we meet with in the Extracts of *Constantia*, as written by *Johannes Antiochenus*, and in *Suidas*, in his Explication of the Word *χημεία*.

(*f*) 'Tis not to be doubted, but that, if the Philosopher's Stone could ever have been discovered, it would have been found several times before now, in such a long Tract of time, as Men of all Conditions have been blowing the Coals, and working Night and Day to that End; and it seems very reasonable to conclude, that if all their Labour hitherto has been in vain, 'tis not very prudent to undertake what has been tried by many, and never yet succeeded with any. But if this good Fortune had happened to some, and they at last enjoyed this inestimable Reward of their Fatigues, 'tis

of I know not what ill-grounded Fear (which they might easily quash) themselves put it in practice? I doubt not but they aim'd at it, and also thought that they had it, but it slipt from them (*g*), so that they never cou'd really catch it. The common Style of these Chymists is, that nothing more is wanting but a certain degree of Heat. Yesterday they had almost nick'd it; and thinking themselves so near it, they begin again to day, will do the same to morrow, and thus will ever hope for, but never find it. But yet, say they, *Solomon*

'tis in my Opinion most probable, and a most necessary Consequence, that they would have left such Evidences of their Felicity, as all Historians would have mentioned, and no Body could have doubted. For, either the incomprehensible Riches which the least quantity of the Powder of Projection would procure, or the long Life, and Exemption from all Diseases, caused by this Elixir of Life, and universal Medicine, as sometimes those of the Cabal speak, (says *Artephius*) who venture to couch under it a sort of Immortality, 'tis certain with such an Advantage, and such a miraculous Gift of Heaven, they would become like Gods on Earth; that they would meet with nothing able to resist them, or hinder their making themselves perfectly whatever they pleased: Which made a certain *Chiaous* of the Grand Siginor say luckily enough, when at *Venice*, not long since he heard talk of one *Mamugna*, who was said to have the Art of making Gold, *If that be so, my Master cannot help becoming his Slave.* M. L. V. 1. p. 309, 310. *Life of Father Paul.*

They affirm, that the very Hour that any Body enters on the Possession of it, he loses the Thought of all other Designs, to be at leisure to attend this alone, to keep himself close and secure his Felicity by keeping the Secret, there being no other way of guarding himself against the Violence of those who are more powerful, who will exert all their Forces, to render themselves Masters of the Life and Liberty of the Person whom they will think able to satisfy all their avaritious Desires. But besides many Answers to be offered to this, and also that it may be concluded, that by concealing a thing of such great Consequence for some time, 'twould be easy for the Adept, at last to put himself out of the Power of being forced; besides, is it possible that all those who are reported at last to have found the Philosopher's Stone, should be exactly of the same Humour; and all equally afraid? Should there not happen to have been so much as one, who had a Friend to whom he desired to impart his Science before he died? And was no one of these Adepts a Father, and inclined to entail hereditarily on his Family, an Art sufficient to render it the most glorious, the most potent, and the most happy on Earth? 'Tis indeed hard to believe any thing so contrary to humane Nature; and for my part, I take it to be much more probable, that never any one attained this End, than that those who did, immediately lost all natural Sentiments, as if they had been themselves metamorphosed into what they were in quest of, and this Philosopher's Stone was a *Medusa* which petrified all those who dared to face it. *M. L. V. t.* 1. 311.

(*g*) Their imaginary Stone would more properly be called Fugitive, than Philosophical; that which served as an Anchor to the Argonauts, being so termed, *Lapis fugitivus*. There is indeed this difference, that the People of *Cyzicus*, at present *Spina* in *Natolia*, kept the latter so well fixed, and laden with Lead, in their City, to hinder its departing as it had more than once; and the other never any otherwise existed than in the Imaginations of those who continually complain of its vanishing, when they think they have fast hold of it. *Id.* 12. 63.

(*h*) Se-

lomon (*h*) found it. Most of the Fables of the Heathen Mythology, say they farther, are so many Veils which conceal the Invention of this admirable and charming Stone (*i*). This is soon said, but what Proof do they give of it? No other than the Marks of the great Efforts of the Mind, absolutely resolv'd to discover Mysteries where there are none. How

(*h*) Several have thought that the sole reason of *Solomon*'s sending to *Tarshish*, was to avoid the Discovery of what he was resolved to keep Secret, and to bring with them some Rarities only, because that in reality all his magnificent Treasures were founded on the Philosopher's Stone, which he had, and of that they will have the Seventh Chapter of the *wisdom of Solomon* to be meant. When *Solomon* in that Chapter prefers Wisdom to Gold, Silver, and all sorts of precious Stones, there is no more reason to understand this in favour of Chymistry, than to imagine with some dreaming *Rabbins*, that he built the famous Temple, his splendid Throne, and magnificent Palaces, by the Philosopher's Stone. But have they not ascribed to him Books which treat of this Subject, with the same Impudence with which they make him the Author of I know not how many others which treat of the Invocation of *Dæmons*, as does that intituled, *Clavicula Solomonis*. *Id.* 1. 295. 299.

(*i*) 'Tis certain, say they, that most of the ancient Fables concealed no other Mystery but this: And that all which the first Poets, who were the Philosophers of their Times, have said of *Vulcan*, *Proteus*, the *Golden Fleece*, the *reviving Phœnix*, *Pandora's Box*, *Atalanta's Golden Apples*, or of the *Hesperides*, and also of the *Descent of Orpheus*, one of them to Hell, cannot be better interpreted, than of the Operations of Chymistry. Accordingly there are *Mythological Books* compiled on purpose to shew, that in a manner all the *Pagan* Metamorphoses hint to us, the Transmutation of Metals, and may be reduced to Practice in Chymical Furnaces. *Suidas* will have the Expedition of the *Argonauts* to be designed only to get a Parchment Manuscript, which taught the making of Gold, by the Transmutation of Metals. But *Strabo*'s Conjecture, *l.* 11. *Geograph.* seems most probable, when he hints the usual manner of gathering Gold with Sheep-skins out of their Rivulets, practiced by the *Colchi*; he concludes that the Fable of the *Golden Fleece* came from that, in which Opinion he has been lately followed by *Belon*, who was yet to blame not to mention *Strabo* as the Author of this Notion. The same Geographer adds, That the large quantities of Metals with which *Colchis* abounded, perhaps made way for the Introduction of this Poetical Fable. As for *Vulcan*, all whose Actions the Chymist reciprocally appropriate to themselves; who is there that can contradict me, if I assert, that when the Poets tell us, that he attempted to force *Minerva*, and that from thence proceeded the Monster *Ericthonius*; they would hint that the Searchers after the Philosopher's Stone impertinently presumed to force Nature by their Furnaces; by reason that nothing ever comes from thence but imperfect Productions, and instead of Gold and Silver of good allay, a base Mixture, fit for nothing but to make false Money? What can better express their vain and ridiculous Search after the Stone, than the Fable of *Sisyphus*, who incessantly rolling a vast Stone up a steep Rock; both he and it always fell backwards at the very Moment when he was gotten to his Resting-place? Is not this a natural Description of these smoaked Wretches, as well when their Minds are continually filled with the Design of acquiring this Whimsical Stone; as when after a thousand Fatigues, they are forced to renew their Operations, which always disappoint their greatest Hopes? *M. L. K. t.* 1. *p.* 296, 302, 303, 304.

How many Instances have we of Men, who by Explications of the Holy Scriptures, extorted by a sort of Violence committed on their Reason, have pretended to maintain monstrous Errors, and the most ridiculous Opinions? When a Person is passionately engag'd in the Search after the Philosopher's Stone, he catches hold of whatever he can, to prove to himself the Reasonableness of such Search; whence 'tis, that I know not how many miserable Wretches (*k*), who want every thing, yet find an easie Access to this credulous weak Man, by promising to labour with him so successfully in the Great Work, that it shall be impossible for him ever to want any thing. 'Tis this Prepossession which renders him uncapable of seeing the Cheats (*l*) which these Rascals make

(*k*) All those who offer their Service either to Princes or to private Men, to instruct them in this Art, or to render them rich by it, are always themselves necessitous; nor is there any thing more ridiculous, than to hearken to these Impostors, who have the impudence to promise mountainous heaps of Riches, to those from whom they hope to get a piece of Money. *Ennius* rallied some Diviners of his Time, who for a Drachma offered to discover hidden Treasures, readily consenting that they should deduct it out of what he should discover by their Means; and whenever these impudent Pretenders make the same Proposal, they ought to be put off with the same Reward. *Id.* p. 312, 313. *Cic. l.* 1. *de Div.*

As there are *Chymists* who don't enrich themselves by all their Labours in pursuit of the Philosopher's Stone, there are also others who do not impoverish themselves by them: Of this last sort are those who wanting wherewithal to subsist, apply to to the Rich for Bread, promising them to encrease their Treasures. But these Promises are not without a mysterious Reserve; they who make them requiring above all things Secrecy and great Circumspection. They afterwards go to work in the most private Places; they hide themselves as much as possible, and not without reason; for frequently they produce only false Gold instead of true; and at last, all the Pains of those who propose this Work, and all the Expences of the Rich employed in the Execution of it, end in Smoak, Ashes and Coals; so that both of them are thereby reduced to a state of wretched Indigence, and often become yet more miserable, by the dangerous use which they make of their Discoveries. *La Languc.* t. 2. p 164, 165. *Ars sine arte, cujus principium mentiri, medium laborare, & finis mendicare.*

(*l*) Those who dabble in this Trade, after having been cheated themselves, are generally fond of practising the same Frauds, by which they have themselves been imposed on, and frequently endeavour to repair their Losses that way. Sometimes they have double and false Crucibles, at others, hidden Coals strewed over with Gold Dust, and most commonly they follow the Example of *Brutus*, who conveyed Gold to the *Delphick* God concealed in a Stick. 'Tis thought that *Bragadin* had an Iron Rod of the same sort, sealed at the end by Wax, which kept in the Gold Filings contained in its Cavity, till with it he pretended to stir what was in the hot Crucible, when the Gold fell into it. *Arnold de Villanova*, doubtless he made use of some such slight of Hand; if he ever did what he is said to have done at *Rome*. But the greatest part of what these *Alchymists* would palm upon us for Historical Fact, is nothing but Imposture, and the pure Contrivance of Men, who are never so ingenious as when they aim at imposing on

make use of to seduce him; and, in short, 'tis to be fear'd, lest that to repair his Loss by the Deceits of one Art, he shou'd revenge himself on the Publick (*m*), if he is resolutely determin'd to extricate himself out of the Misery (*n*) to which the hunting after the Philosophers Stone has reduc'd him.

But to leave the Reader to carry these Reflections farther, to come to *Sansugue*, of whom I propos'd to speak in this Chapter. He did not then set any Value on the Address, Art, or Learning of Men, in order to the Discovery of the Philosophers Stone: he had too many Reasons to hinder his relying on any of them. But having frequently heard that the Devils had much greater Power than that of all Mankind united, he thought that perhaps the Bearded Devil might at last teach him the charming Secret, which he so greedily desir'd. But yet his Belief in this Particular was not very stedfast; he believ'd barely because he earnestly wish'd it. But how to obtain of this Bearded Devil the Manner how to attain to this grand Operation? How to correspond with him? How to receive his Instructions, if he cou'd really direct him how to set efficaciously about this grand Work? were Difficulties which extremely puzzled him. But believing that his Father might be more expert than he in diabolical Practices, since he had so long applied to the reading of Books which treat of them, he thought fit to consult him; but with all possible Address; that is, without discovering any Intention of

on one another. For instance, this *Arnold de Villanova* was one of the most famous Physicians of his Time, and had used Chymical Medicines with great Success, and because by that he acquired vast Riches at the Courts of *Rome* and *Sicily*, he left some of the best Houses in *Provence* to keep up his Name; which occasioned the common Opinion that he knew how to prepare the Philosopher's Stone. All that has been said by Authors of *Raimond Lully*, *James Cœur*, *Nicholas Flamel*, as also of the rest mentioned by them, to prove that this Search is not vain, since they have had the Stone, and done Wonders with it, may be understood the same way; several, who have been at the Pains to examine their Lives, having found out truer Causes of their prodigious Riches, and of all their great Actions ascribed to this imaginary Stone. *M. L. V. t.* 1. *p.* 306, 307.

(*m*) *Leo Africanus* says, that part of the *Arabians* employ themselves in Search of the Elixir, and the rest labour at the Multiplication of Metals; but that the common End of both, is the falsifying the Coin, whence 'tis that we meet with a great many of these Alchymists at *Fez* with both Hands cut off; that being the Punishment inflicted on false Coiners. *Id.* 305.

(*n*) *Pro Thesauro Carbones*, says the Proverb. *Id.* 304. Leave then the Herbs to the Gardners, to make Salades for the poor Alchymists. *The Adventures of the unknown Philosopher in the search and finding of the Philosophical Stone*, p. 120, 121.

of using the Assistance of these Evil Spirits. He then went to him, prais'd his admirable Discourse, ran through it in his Presence, engaging him to talk on several Articles of it, insensibly to draw him in to tell what he thought and knew of this Bearded Devil, or diabolical Chymist, who taught the Preparation of the Philosophers Stone. The good Man did not give him any great Light on this Topick; he contented himself (thinking he had done Wonders) with informing him in general Terms, that the Devils have a very extensive Knowledge and a great Power. But, said *Sansugue* (without betraying any Design to make tryal of these vast Powers and Abilities of those evil Spirits) "To this End 'tis "necessary to know and converse with this Devil, and it seems "to me very difficult, or rather impossible to engage this "Correspondence; for how is it possible to begin it? Mr. *Oufle* who knew no more of this, than he, (because he always contented himself with believing the Possibility of Facts, without ever even enquiring whither they had ever really happen'd;) paused here, to avoid discovering his Ignorance with regard to what was to be done, to begin and support this Correspondence; but chose rather to have recourse to some superstitious Usages, which don't so much as mention the Devil's, or any Diabolical Practices. He then told his Son that he knew several infallible Secrets to produce the Philosopher's Stone, to discover Treasures, and to acquire great Riches, without any interposition of the *Devil*. "Happy those, added he, who are born under certain Constellations which "are favourable to this End! (*o*) for they need not be at "much pains to enrich themselves. The Influences which "fell upon them at their Birth, supply all the Fatigues which "others are forc'd to run thro', to get great Estates. But "if a Man is not born so Fortunate, and is fully resolved to "be Rich, he need only put in Practice what some great "Men teach him to that purpose, in their Works? which are "printed with Approbation. He shall according to them, find "hidden Treasures, or acquire as great Riches as he desires, "by the help of an Image of a bearded Man, or of a Man "with a He-Goat's Head; or that of a He-Goat, or of a "Stag,

(*o*) Children born on the 18th Day of the Moon, will prove laborious and become Rich. *The admirable Secrets of Albertus Magnus*, l. 4 p. 273.

Julius Firmicus affirms, that the Moon being with *Saturn* in the ninth House of the *Horoscope* of a nocturnal Geniture, bestows a temper adapted to the Alchymistical Science. *M. L. V.* 1. p. 301.

(*p*) Si

" Stag, *& cetera*; (*p*) (for I shall not at present particula-" rize all the Circumstances requisite to the Operations which " they direct.) Or by the Assistance of a Candle made of " humane Fat, (*q*) of Cocks (*r*) led and manag'd as Sports-" men do Sitting-dogs to spring their Game, as also with the " Glorious Hand, (*s*) an Invention whose Virtue and Pow-" er

(*p*) *Si hominis figuram habueris, cum hircino capite loco sui, scias valere ad acquirendam divitias. Trinum Magicum*, p. 287.

Cervi vel hirci figura in Chalcedonio reperta Sculpta, virtutem dat augendi divitias, si in capsula pecuniaria reservetur. Id. p. 284.

Viri barbati habentis longum vultum, & curvata supercilia, sedentis super aratrum inter duos tauros, figuram si Sculptam in aliquo lapide inveneris, ad Plantationes & ad omnem culturam valet ad inveniendos thesauros & bellandum, convertet inimicos in amicos, & in multis infirmitatibus valet; & si quis eam portaverit, fugient Serpentes à facie ejus. Id. p. 273, 278.

(*q*) *Cardan* is the Publisher of this ridiculous Secret, to discover whither a Treasure be hid in the Place where one digs for it. 'Tis to be provided with a great Candle made of Mans Grease, enclos'd in a piece of Hasle-wood, in this manner. And if the Candle when lighted in a subterraneous Place, makes a great Noise, by its bright Sparkles, 'tis a sign that there is in that Place a Treasure: And the nearer the Searchers approach that Place, the more the Candle will sparkle, and at last go out, when they are very near the Place. *The solid Treasure of Little Albert*, p. 737.

(*r*) The *German* Troopers when they went into Country Towns and Villages, carry'd with them a sort of divining Cocks, who discovered where their Landlord's Money was hid. *De Laucre*, p. 165.

(*s*) Concerning the superstitious Use of what is call'd the *Glorious Hand*, or *Hand of Glory*, by Housebreakers in their Roberies we have the following Account. The pretended Use of this *Glorious Hand* is to stupify or stun, all those who are present, and render perfectly insensible. This *Glorious Hand* is the Hand of a hang'd Criminal, prepared in the following manner. 'Tis wrapt up in a bit of Winding-Sheet, very tight, to force out the small remainder of Blood, then put into an Earthen Vessel, with *Zimat*, *Saltpeter*, *Salt* and *Long-pepper*, all well pulverish'd; after which 'tis left 15 Days in that Pot, then taken out and expos'd to the hottest Sun of the *Dog-days*, 'till it becomes very dry; and if the Sun be not hot enough, they dry it an Oven heated with *Fern* and *Vervein*; then they make a sort of Candle of the Grease of the hang'd Man, Virgin-wax, and *Lapland Sesamum*, and they make use of this *Glorious Hand* as a Candlestick to hold this Candle when lighted; and in all Places where-ever they come with this fatal Instrument, every Body they find there becomes immovable. We are also told, That 'tis to no purpose for Thieves to make use of this *Glorious Hand*; if the Threshold of the Door, or the other Places by which they may enter, be rubb'd over with an Unguent, compos'd of the Gall of a Black Cat, the Fat of a White Hen, and the Blood of an Owl, and that this Composition be made in the Dog-days. *Solid Treasure of Little Albert*, p. 84.

To this purpose, *Delvio* relates the following Story of the *Glorious Hand* in his *Magical Disquisitions*, p. 350.

Two Magicians, says he, coming to lodge in an Inn, with a design to rob it, desired leave to lie by the Kitchin-Fire, which was allow'd: But the Maid of the House, who mistrusted them, every Body in the House being gone to Bed, peep'd thro' a Hole of the Door, to see what these two Men did. She saw them pull out of a Bag, a dead Mans Hand, anointing its Fingers, and then light them all except one, which would not light, do whatever they could, because, as

" er cannot be enough admired: Or with a Bat (*t*) pre-" ferv'd according to Art, and interrogated by him who would " make use of it; or by certain Pancakes (*u*) baked at a " certain time which these Authors have exactly noted. Here " are you see many ways of becoming vastly Rich, and if " you were as well acquainted as I am with the Particulars " of these Operations, and the Practice of these Means, you " would, as I do, admire the Address and Ability of those " who invented them.

'Twill, reply'd *Sansugue*, (who was ravish'd to find his Father steering his Course, whether he wish'd to lead him; that is, to give him an Opportunity of enquiring into the particular Circumstances of these marvellous Secrets) be a very great Pleasure to me, to be thoroughly informed of what you know on this Subject; for I am persuaded that these Authors have not neglected the proving of the Possibility of the Effects which they promise. Nothing more, reply'd Mr. *Oufle*, is necessary to the belief of the Efficacy of these Secrets, than to read their judicious Construction. I will impart them to you in Writing, for your better Information, and to gratifie your Curiosity. The Contents of what he wrote were only what we find in the Notes *o. p. q. r. s. t. u.* annex'd to this Chapter.

Sansugue, read this repertory of Secrets, with all the Attention, which his greedy desire of acquiring immense Riches, exacted of him. He endeavour'd to believe that these Secrets might produce their design'd Effect. I say, he endeavour'd; because to do him Justice, we must fairly own, that he was not by far so credulous, and superstitious as his Father. But however, he was resolved to try these Experiments, but privately, lest he should be laughed at, if he did not succeed; which plainly hinted that he did not much depend on them.

He

she believed, that there was no Body awake in the House but her self; for the other Fingers being lighted up, to cast into a profound Sleep, those who were already asleep; she immediately went to wake her Master, but could not stir either him, or any of the rest, till she had extinguish'd the lighted Fingers, whilst the Thieves were gone into a Chamber to begin their Robbery, *&c.*

(*t*) Some People believe that they shall abound in Riches, if after having cut off a Bat's Head with a piece of Silver, they put it into a Hole, which they stop up close, keep it there three Months, and at the end of that Time ask of it what they would have. *Superstitions of Monsieur Thiers, tom.* 1. *p.* 270.

(*u*) That you may not want the whole Year, make thin Pancakes with Eggs, Water and Meal in the time of the Celebration of the Mass, on the *Feast of the Purification*, so that they be ready by that the Mass is done. *Superstition of Monsieur Thiers, t.* 1. *p.* 376, 377.

(*x*) 'Tis

He began then, with informing himself of the Moment of his Birth, in order to discover whither he had then the Felicity, to be bless'd with those benign, happy and favourable Influences, mentioned by Mr. *Oufle*, and which were noted in his Paper, as the time was also specified, when they fall on those who come into the World; but he found them very distant from his Nativity, and therefore resolved at all Adventures, to make use of these admirable Secrets. But fearing that I should tire the Reader, if I should relate the particular Success of these Experiments, I shall content my self with telling him, That no one of them succeeded: But on the contrary, whilst he was employed in this foolish Trade, he lost a very considerable Cause, which, like all other Pleaders, he thought could not have gone wrong, without doing the greatest and most crying piece of Injustice in the World. How many thousand Fools did he call himself, for having given into these Follies! Of which he was so very much asham'd, that he threw his Father's Paper into the Fire, that it might never put him in mind that he had been so silly, foolish and extravagantly Ridiculous, as to expect to become Rich by such wretched poor Methods. But what he afterwards fell to, was certainly a more sure and efficacious way. He began then to push at being a Cashier (*x*) to a considerable Farm of the Revenue; and by that Place, getting into the Management of other Peoples Money, he grew rich enough, to become Farmer himself. He then got into several Posts, in which his bare Appearance maintained his Kitchin and Equipages: For as soon as he found his Gains considerably advancing, he set up for House-keeping, and like those of his Profession, assumed the Airs of a great Man; ran into Magnificence, and bought a great number of Superfluities. He would not certainly ever have done so much with all his Father's superstitious Practices.

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(*x*) 'Tis a pleasant saying, that there is no Cash so inconsiderable, as not to contain the Philosophers Stone: But is yet grounded on Truth; for we scarce ever see any who get the Direction and Disposition of Cash, who don't by their Management at last grow rich enough to put their own Cash into the Hands of others. They resemble Chymists in one thing, that is, in that like them they do their Business secretly, and never call for any Witnesses; but their Fare is very different, for the Rich impoverish themselves by turning Chymists, and the Poor enrich themselves by becoming Cashires. If this does not always hold true, it does at least very often. *La Langue*, *t*. 2. *p*. 165.

(*a*) *White*

CHAP. VIII.

Reflections on Magicians, Conjurers, Charms, Spells, and Conjurations.

CONsidering to what degree Monsieur *Oufle* was possessed with his Notion of the Powers of *Devils*, as appears by the Discourse which he compos'd in conjunction with the Abbot *Doudou*; and by the *Diabolical Apparitions*, with which he aver'd he was continually surrounded; we may then infer, that he believed without the Hesitation all the Stories which were told him of *Magicians, Conjurers, Charms, Spells, Sorceries*, the *Black Book* of *Conjurations*, and of the *Sabbath*, &c. Before I relate what he thought, said and did, with regard to these strange Subjects, I would wish the Reader would please to give me leave to impart to him my own Sentiments on those Heads, conform to what more learned Men than my self have thought. I hope then, that he will not slight my Reflections, when I assure him that they shall be well supported by the Evidences of the Learned, as will appear in the Notes, and I may without Presumption say, strictly conform to reason and good Sense.

The First REFLECTION.

From all Antiquity, that is, ever since there has been any Notice of *Magicians* and *Sorcerers*, the Distinction of two sorts of *Magic* has always been allow'd, that is to say the *White* and *Black Magic*. By the *White Magic* (*a*) is meant the marvellous Performances of Angels, or of some Men who by their Dexterity have seemed to do Wonders above the extent of humane Power. By a *Black Magic*, or the Black Art, (*b*) which is that treated of here, we are to understand, whatever Men perform by *Diabolical Assistance*, after their engaging in a Compact with the *Devils*, in order to obtain their Help. From this sort of Magic, is derived a particular Species called

(*a*) *White Magic*, is an Art, which performs its Effects by calling on good Angels, or barely by Dexterity without an Invocation. *Trevoux Dictionary.*

(*b*) *Black Magic* is an abominable Art, which teaches the Invocation of Devils in compliance with a Covenant made with them; and making use of their Service, to perform supernatural Operations. *Id.*

(*c*) *Ne*

led *Necromancy*, (*c*) which Authors make to consist in the Invocation of the *Dead*.

II. To attempt to deny that there ever were either *Magicians* and *Sorcerers*, would be to contradict an Opinion which has kept its Ground for so many Ages, that 'tis not be rejected, without the Imputation of Rashness, since 'tis pretended that *Ham* (*d*) was the Inventer of Magic; that *Solomon* (*e*) was a skilful Proficient in it; that *Numa* wrote Books (*f*) on that Art; that there have been Schools (*g*) which publickly professed to teach the Practice of it in *Spain*; that even a certain Pope himself is said to be the Author of a Book (*h*) which

(*c*) *Necromancy* is a Divination by dead Bodies, which is perform'd by the sight of something on a Corpse. 'Tis call'd the Black-Magic, or Art, from the Latin Word *Niger*, *Black*; but comes from the Greek νέκρος, which signifies *dead*. *World bewitch'd*, t. 1. *p*. 40. *Alonzo of Arragon* said of himself, that he was a great Necromancer, because he continually took Advice of the Dead, meaning his Books. *Div. Cur*. 6. 341.

(*d*) We are told, that God sent the Deluge to cleanse the World from the contaminated Filth of a Crowd of Sorcerers and Conjurers; sparing only *Noah*, his three Sons, and their Wives: even one of the former of which, *Ham*, taught this Sorcery and Magic to his Son *Mizraim*; who, by reason of his miraculous Performances, was nam'd *Zoroaster*, and who, we are told, wrote on this Subject an hundred thousand Verses; and was at last carry'd away by the Devil in sight of his Disciples, after which, as *Suidas* says, he was never seen. *De Lancre*, *p*. 410.

We find in *Bochart Geog. Sacr. l.* 4. That some have affirm'd, that *Ham* was the Inventor of Magic, and that by magical Charms, with the use and power of which he was well acquainted, he rendred *Noah* impotent; resenting, as these Dreamers tell us, his Father betraying a greater tenderness for those of his Children born after the Deluge, than for those which he had before. *Thousand Questions*, *Jan*. 68, 69.

(*e*) *Josephus l*. 8 *c*. 2. *of his Jewish Antiquities*, carries the Antiquity of Magic as high as *Solomon*. It consisted, according to him, in the use of a certain Root set in a Seal, and held under the Nose of the possest Patient. These Exorcisers also pronounc'd *Solomon*'s Name, with the Conjurations which he had introduc'd, and then the Devil was forc'd to be gone. He also affirms, that God learnt the King this efficacious Art of casting out Devils, and that the latter wrote a Book on that Subject. *World bewitch'd*, *t*. 2. *p*. 176. *Niceras*, *l*. 4. *Annal. in vita Manuel Comn*. mentions the *Clavicula Salomonis*. *Le Loyer*, *p*. 317.

(*f*) *Numa Pompilius* wrote seven Books in Latin and Greek, of the Maxims of the Magical Art; they were found in a Stone near his Tomb, and publickly burnt. *Learned Incredulity*, *p*. 49.

If we will believe *Le Loyer* and *Delrio*, the principal Authors who defend all the fabulous Stories related of *Numa*, are *Plutarch*, and *Dionysius Halicarnasseus*; but when we come to examin them, we find, on the contrary, that they refute, overthrow and detect them, and inform us, that they never gave any Credit to them. *Naud. Apol. p*. 185.

(*g*) There were publick Magical Schools at *Toledo*, *Sevil* and *Salamanca*, held in a deep Cave, the Mouth of which was wall'd up by Q. *Isabella* the Consort of K. *Ferdinand*. *Learned Incredulity*, *p*. 45.

(*h*) Some pretend, that the Chronicle of *France* informs us, that *Charles the Great* received of a Pope a certain little Book, compos'd only of Figures and mysterious Words, which that Prince

which is affirmed to contain ſeveral myſterious Secrets, barely to ſeem to doubt of the genuine Authority of which would be to ſtir up the whole Populace againſt one. God forbid that I ſhould here deny that there are *Magicians* and *Sorcerers*. I believe there may be, and alſo that there has been ſuch; but not by reaſon of the Invention of that Art aſcrib'd to *Ham*, and the Books attributed to *Solomon*, *Numa* and others; becauſe I cannot find any thing to induce me to allow either him the Inventer of the one, or them, the Authors of the other: But on the contrary ſhould wholly deny both, if I had no better reaſon to grant them. The ſole Argument then, which induces me to believe that there may be *Sorcerers*, is that it may pleaſe God to permit *Devils* to give Men an Opportunity of thoroughly conſidering and knowing themſelves, their own Strength and Weakneſs: Their Strength, that they may become ſtronger by their own Reſiſtance; and their Weakneſs that they may learn to diſtruſt themſelves, and to have recourſe to him; or elſe as ſome have aſſerted, to convince Infidels of the exiſtence of Spirits, (*i*) and conſequently of the Exiſtence of God. This Notion of the Power of the *Devils*, with regard to *Sorcerers* and *Magicians*, ſeems to me much more reaſonable than that of an ancient Philoſopher, who imagined that whenever the Soul is properly diſpos'd, it can of its ſelf perform whatever is called either a Charm or Enchantment. (*k*) I believe then (and the rather repeat it, becauſe I would not be charg'd with an Incredulity on this regard, which many would very much blame) I believe then, I ſay, that 'tis poſſible there may be Sorcerers and Magicians: But I am far from believing my ſelf, or thinking that reaſonable Men are oblig'd to believe all the Tales which are told of them. Let us but never ſo little examin theſe Stories, and conſider, that the Events which they relate, could not have happen'd without a particular Permiſſion of the Divine Providence,

Prince uſed with great Succeſs on very many occaſions; and that this ſmall Piece was entitled, *Enchiridion Leonis Papæ*. *Solid Treaſure of little Albert*, *p.* 4.

(*i*) According to the Opinion of ſome Schoolmen, Magicians are permitted by God, that thoſe Libertines who will not believe any other God than Nature, ſhould be forc'd to own that there are immaterial Subſtances. M. L. V. *t.* 1. *p.* 316. *Vaſquez* ſays, that Magical Books are neceſſary, and Magicians allow'd by God, that the irreligious and incredulous ſhould be converted from their Atheiſm, by diſcovering by 'em that there are other Subſtances, beſides thoſe which they can judge of by their Fingers end and their Eyes. *Naud. Apol. p.* 381.

(*k*) *Avicen*, to prove that there are Charms, affirms, that all material Subſtances are ſubject to the Human Soul, properly diſpoſed and exalted above Matter. *Dict. cur. p.*144.

(*l*) The

vidence, by reason they don't follow the natural and ordinary Course of thing; and we shall find in them so many things unworthy of the Divine Wisdom and Majesty, that 'tis but reasonable to fear, that barely admitting them to be true, would affront both. The following Chapters will clearly discover this impious Indignity. I desire then that the Reader would please to remember, that whatever I shall hereafter say concerning Sorcerers, Magicians, Charms and Spells, is only to expose the ridiculous Extravagance of an infinite number of Tales on this Subject; which have no other Foundation, the Imposture of those who forg'd them, and the too easie Credulity of those who believe them, as I have already observ'd with regard to other Fables and Errors.

3. How impertinent is it, for instance, either to affirm or believe literally, that at the Birth of a Man destin'd for a Conjurer, there comes with him into the World an Animal, (*l*) that ever after continually accompanies him. If we are capable of believing what is so ridiculous, without the least shadow of Reason, what shall we not believe after that? What Evidence is there of the Birth of this Animal? What is the Cause of its Birth? From whence is it produc'd? Where is it? Whence comes it? Do we see it? Do we hear it? What Shape has it? Or to what use does it serve? But tho' Monf. *Oufle*, and those like him, cannot give any reasonable Answer to these Questions, they yet believe it. But why? Because they have either read, or heard it reported. We are not to expect any other Reasons of their Credulity. Will unreasonable People ever be inclin'd to search after just Arguments, or yield to them when produc'd?

4. There are also other prevalent Encouragements to the Credulity of the *Oufles*. This Man, who is accus'd of Sorcery, has, say they, a Mark on his Body: (*m*) He did not cry,

(*l*) The *Pythagoreans* believ'd, that when those Men who were destin'd for Sorcerers came into the World, a certain Animal was born with them, call'd the *many-headed Beast*, sometimes *Discord*, and at others *Inconstance* and *Mutability*. *De Lancre*, p. 18.

(*m*) Behold the manner of Proceedings in the Examination of those accus'd of Sorcery, especially in *Germany*: A bare Report that the Person is a Sorcerer, is enough; he is immediately on that imprison'd, and then interrogated; if he denies it, he is put to the Torture twice or thrice, and if he owns it, he pronounces his own Sentence. It has long pass'd for a Mark of Conviction, that the accus'd Wretch, when in the Hands of Justice, cannot cry; which Proof we meet with in the Trial of a Parish-Priest who was burnt at *Loudun*; where the Exorcist says to him. *Præcipio tibi ut, si sis innocens, effundas lachrymas*; *I command thee to shed Tears, if thou art innocent*; which he not

cry, or but three Tears fell from his right Eye: (*n*) He called the Devil *Barabbas*; (*o*) or was not able to do any Mischief to the Officers of Justice. (*p*) Therefore he is a Conjurer. What a wretched Consequence is this! Is it possible that wise, learned, just and sagacious Magistrates, can take any, even the least notice of such weak, equivocal and trifling Evidence, with regard to influencing their Sentences? Is not the offering such Testimonies as these to prove that there are Sorcerers, sufficient to make us doubt their real Existence?

Another, say they, was found in a long black Robe, holding in his Hand a Rod, with which he made several Circles; (*q*) he went backwards, utter'd certain unusual Words which no body understood (and we may add, which he did not himself understand). He carry'd about with him several Bats, and several sorts of Owls, therefore he was a Magician. But for my part, I take him to be a Fool who deluded himself, or a Quacking Knave who design'd to cheat others. What can these Mummeries contribute to the working of Miracles? Has

not doing, it was alledg'd as a Proof of his Crime, that no Tears fell from his Eyes, neither whilst he endur'd the Torture, nor afterwards, even when he was exorcis'd with the Exorcism destin'd against Magicians. But because 'tis thought that the Devil is willing to serve his Subjects and Friends with his utmost Address and Ability, these Examiners take extraordinary care, that nothing at all be left on him, lest some hidden Charm should remain there, by which they might set themselves at liberty: To this end they pull off all their Cloaths, and at the same time search them, to discover whether they have any Diabolical Marks on their Bodies. Thus Men and Women are stripp'd stark naked, and all the Hair of their Bodies shorn off. This way of Examination was practis'd on the Priest of *Loudun*; and that he might not hope for any Assistance from the Devils, a Capucin Friar exorcis'd the Air, the Earth, and the other Elements, the Mallets, Wedges, and other Instruments of Torture: They pull'd off his Cloaths and put him on others; he was shorn all over, and search'd for Marks of the Devil on his Body. *Hist. of the Devils of Loud.* p. 201, 207, 205, 130.

(*n*) Witches cannot shed one Tear what Pain soever they are put to; which passes also amongst the *German* Judges for a very strong Presumption that the Woman is a Witch. *Bodin*, p. 271. The same Author says, p. 263. That 'tis not possible for Conjurers to shed any more than three Tears, and those from the right Eye.

(*o*) When Witches are in the hands of Justice, and seem to abhor the Devil, they call him *Barabbas*. *De Lancre*, p. 142.

(*p*) Sorcerers have not the power of hurting the Officers of Justice, says *Bodin*, p. 270.

(*q*) He had on his Head a Hat made of *Vervain*, a Bat half dead fastned to his Robe on the side next his Heart, a Collar about his Neck, set with seven different precious Stones, each of which bare the Signature of the Planet which govern'd it; he had in his left Hand a triangular Vase, full of Dew, and in his right a green Elder Switch: He went backwards to shelter himself under an old Oak, made 3 Circles one within another, and had on his Hand a Glove made of Virgin Parchment. *Cir.*

(r) *Agrippa's*

Has the Devil any want of them? These Circles, Bats, Night-Owls and Owls; this Rod, and this black Robe, are they endu'd with the Power of doing the Wonders attributed to them? Why don't we laugh at all these Extravagancies, since the famous *Agrippa*, after having treated more seriously of Magick, in his *Occult Philosophy*, has yet in his Book of the *Vanity of Sciences*, own'd (*r*) that we are not to give any Credit (*s*) to any thing which he had said in favour of all these superstitious Practices; and that after having exhausted the Subject, by the assistance of the most profound Erudition, and the most curious Enquiries which any learned Man could be capable of?

V. What makes me suspect most of the Relations which we meet with in Books, concerning Sorcerers and Magicians, is, that I find them daily recounting Stories of Charms and Diabolical Practices, even when there has been no such things as Spells or Conjurations; but only there happen'd some extraordinary Event, which every body did not comprehend. (*t*) Let but a Hurricane destroy the Fruits of the Earth, simple

(*r*) *Agrippa*'s Book of the Vanity of Sciences, brought him into great Troubles, and created him many Enemies. *Naud. Apol. p.* 306.

(*s*) *Agrippa* speaking of himself, in his Tract of the *Vanity of Sciences, chap.* 48. has these Words. 'I confess, that when young I wrote three 'large Books of Magic, which I entitled of *Occult Philosophy*: All the 'Mischief that I may have done by 'which, prompted either by Curiosity, or youthful Fire, I am very 'willing to attone for here, by this 'Retractation. For indeed I have formerly spent much time in those Vanities; by which yet I have at least 'gain'd Experience enough to qualify 'my self to disswade others from studying them. I say then, that whosoever pretends to Divination, not 'by the Power, and according to the 'Truth of God; but by Diabolical 'Falshood, and the Operations of 'wicked Spirits: That those who 'pretend to do Miracles by Magical 'Vanities, Exorcisms, Charms, Philtres, and other Diabolical Artifices; 'and to that end make use of cheating Idolatrous Practices, and blind 'Mens Eyes, and delude them with 'the seeming Appearance of Phantoms, which soon vanish. All such 'as these, I say, with *Jannes*, *Mambres*, and *Simon Magus*, will be eternally condemn'd to Hell Fire.

(*t*) Most Men attribute to Magick whatever they look on as extraordinary, and of which they cannot comprehend thr Cause: So that if we will believe the Vulgar, there are scarce any vast Piles of Building, which were not erected in a moment by Demons. That of *Provence* has formerly been said to support the Bridge of *Avignon*, of which *Baronius* himself makes a real Miracle. And the *Neapolitans* are persuaded that the Mountain *Posilippo* was excavated by the Magical Conjurations of *Virgil*; tho' 'tis plain that several Authors as ancient, or yet older than that Poet, and *Strabo* amongst others, who liv'd in the reign of *Augustus* as well as he, have mention'd this Road as cut through many Years before they wrote. *Baronius*'s *Annals for the Year* 1177. *Naude ch.* 21. *M. L. V t.* 1. *p.* 316,317.

If a sudden Storm happen to arise, and we happen to have a little Spleen against a Person who is suspected to be a Conjurer, we are sure to charge him

ple People immediately recollect the Tales which have been told of Magicians, with relation to ſuch Diſaſters; and on that they begin to ſuſpect, and think they find the Marks of magical Charms. For inſtance: In a Tempeſt, a Peaſant has been ſeen in the Fields uttering ſome Words, and expreſſing himſelf by ſome Geſtures, which ſhew'd that he was there on ſome ill deſign; when, in reality, this poor Man only lamented the damage this ill Weather did to others and himſelf. The Populace gather and diſſect Hail ſtones, in which they find ſome Hair; on which they burſt out into freſh Exclamations, which expreſs their aſſurance, that what has happen'd has been done by Conjurers. And yet is it not very natural, that Hair flying in the Air ſhould mix with the Meteors which paſs and fall thro' it? How many Stories do we daily hear of Spells made uſe of to procure Love: whilſt wiſe and judicious Men, who earneſtly apply to a thoro' Examination of the Cauſes of Events, have always known, that a proper Addreſs, Conſtancy, ſtudying the Foible of thoſe whoſe Hearts the Lovers aim at, and a ſedulous application to gain them by that weak place, were all the Magical Charms which were made uſe of to render them amiable, or cauſe them to be belov'd. Do you but ſucceed in your Profeſſion by an uncommon and unexpected way? *(u)* Do you increaſe your Eſtate conſiderably, *(x)* without any bodies knowing what means you us'd? Do you, by a Knowledge

(*y*) what

him with the Hurricane. If any one gives a little Cake, a Sugar-plumb, an Apple, or any other Fruit, to a Child, who ſoon after falls into a tedious languiſhing Illneſs: he who made that Preſent is immediately ſuſpected to have bewitch'd the Child, and all the uſual Methods againſt Sorcerers are try'd to diſcover the Truth of this Suppoſition; ſo that if the Child grows well ſoon after this Proof, they undeniably conclude that 'twas bewitch'd. *World bewitch'd, t.* 1. *p.* 327.

(*u*) *Galen* was ſuſpected of Magic at *Rome*, for having diverted a Defluxion in leſs than two days by Phlebotomy. *Naud Apol.* 44.

L. Lamy, an ancient Doctor of Phyſick, in his 4*th* Letter before his Anatomical Diſcourſes, Printed at *Rouen* in 1975. ſays of Mr. *Blondel*, a *Pariſian* Phyſician, that a Student in Phyſick averr'd to him, that Dr. *Blondel* once publickly declar'd in the Schools, that thoſe who us'd *Quinquina* were guilty of a mortal Sin, and entred into an implicit Contract with the Devil; and to prove that the Cure by this Remedy is Magical, he alledg'd, that it wrought on all Conſtitutions; and that after a certain time the Diſeaſe return'd: Which have been Marks which have been acknowledg'd by all thoſe who have written againſt Magicians, ſufficient to fix the true Character of a Diabolical Cure. *Dict. Crit. t.* 1. *p* 695.

(*x*) The *Roman* Peaſant *Furius Creſinius*, being accus'd to his Countrymen of Sorcery, becauſe that his ſmall ſpot of Ground yielded a much better Crop than much larger Farms, juſtify'd himſelf by barely producing his Inſtrument of Tillage. *Naud. Apol.* p. 42.

(*y*) I

which is very natural, but yet unknown to others, foretel (*y*) what comes to paſs? Do you ſhew a Performance, (*z*) the like to which has not before been ſeen, and in which appear ſome Motions, of which the Springs are unknown? Do you but publiſh a Diſcovery (*a*) in the Sciences, which is ſuch as looks like a Secret, and incomprehenſible, without knowing the Principles and Rules which led you to the diſcovery? In all theſe Caſes take care you be not pointed and exclaim'd at as a Sorcerer, or Conjurer; and if either Envy, Revenge, Malice, (*b*) or Power fall in with Ignorance, that they don't prove very miſchievous to you. There are but too many Inſtances of thoſe, who have in this particular been the Victims to theſe Paſſions; conſequently, theſe Examples are really ſo many Reaſons, which ſhould prevent our believing too raſhly all the Stories which we meet with of Charms and Magical Operations.

VI. How many are there who fancy themſelves Conjurers! How many who imagin themſelves to be bewitch'd, and yet are neither bewitch'd, (*c*) nor Sorcerers, (*d*) any otherwiſe than

(*y*) I have been told, that a certain *Norman* Gentleman obſerving from the Barometer that it would not be long before it rain'd, got his Hay mow'd whilſt the fine Weather laſted; which made the Country-People all about him report, that he held a Correſpondence with the Devil. *Crit. Dict. t.* 2. *p* 951.

(*z*) The People of the new World, at firſt ſight took Ships and Sails to be Magical Operations, and the *Spaniards* for Devils, who came to deſtroy them with the Thunder and Lightning of their Muskets and Piſtols. *Naud. Apol. p.* 53.

(*a*) We have ſeen the Sieur *de Vatan*, in the Year 1611. a little before his Diſgrace, accus'd of Magic at *Paris*, for Printing his Commentary on the Tenth Book of *Euclid*'s Elements; which ſo frightned one *Genſt*, to whom he had entruſted the Correction of the Preſs, that he not only fled, but ſoon after dy'd. *M. L. V. t.* 1. *p.* 321.

(*b*) *Curio*, a *Roman* Orator, making a Speech in a full Senate, ſays, *Cicero de clar. Orator.* and breaking off very abruptly, becauſe his Memory fail'd him, charg'd *Titinnia*, his Adverſary, with depriving him of his Senſe and Memory by Charms and Spells.

(*c*) *Avicenna* believ'd, that no Enchantments have Power to change the Health and ſound Conſtitution of Man; and that thoſe who believe themſelves bewitch'd, bewitch themſelves by their own ſtrong Imagination only. He alſo affirms, that he never met with any Patient who pretended to be bewitch'd, whom he did not cure by ridding his Head of the Notion that he was ſo. *Le Loyer* 152.

(*d*) There is another ſort of Magic, which Men practiſe on themſelves. It conſiſts in anointing themſelves with a Magical Unguent; ſo call'd, becauſe compos'd of Ingredients which naturally tend to diſturb the Brain of Men and Beaſts: Which done, the Imagination goes to work, and the Patient believes himſelf a Wolf, a Bear, a Cat, &c. *World bew. t.* 3. *p.* 368.

Acoſta obſerves, *l.* 5. *ch.* 26. *of the Hiſt. of the Weſt-Indies*, That there were Prieſts in the City of *Mexico*, who boaſted of frequent Conferences with their Gods; before which, they always rub'd their Bodies over with a certain abominable Ointment, which

than purely by imagination. Thoſe Unguents which Impoſtors have invented, and imparted to thoſe who are weak enough to believe, that they will convey them to the Sabbath, and transform them into ſtrange Shapes: Thoſe Ointments, I ſay, are generally compos'd of ſuch Drugs as naturally diſturb and ſtupifie the Brain; and at the ſame time, ſuggeſt to theſe miſerable Wretches a ſort of viſionary Dreams, which they take for Realities, tho' they are indeed nothing but the confus'd Productions of a diſtracted Imagination; and theſe deluded Wretches ſhould rather be treated like Madmen, (*e*) and whimſical Fools, than Conjurers and Magicians; and then 'twould appear, that Medicinal Applications better ſuit their Caſe, than the ſo much boaſted Methods commonly made uſe of to clear them of theſe pretended Diabolical Poſſeſſions. They are, in this regard, more ignorant than wicked, and rather weak than criminal; or if they are wicked and criminal, 'tis much more from the ill diſpoſition of their Mind, than any Diabolical Stratagems, which are nothing near ſo frequently practis'd, as related and deſcrib'd.

VII. If ſome ſimple Wretches have believ'd themſelves Sorcerers, there have been alſo ſome great Men, who have affected that Character. They did not indeed call themſelves Sorcerers and Magicians, for thoſe Names were too odious for them to venture on: But what is almoſt the ſame thing; they endeavour'd to perſuade the World, that they held a great Correſpondence (*f*) with Spirits; that they receiv'd ſeveral

he deſcribes, and which was ſo infectious, that even Beaſts themſelves fled from it. It depriv'd them of all Fear, rendred them very cruel, and probably gave them Viſions of their falſe Gods.

(*e*) Some Years ſince, ſays *Montagne*, *l.* 1. *p.* 374, 375. I went thro' the Territories of a Sovereign Prince; who to oblige me, and remove my Incredulity, entertain'd me with the ſight of ten or twelve Priſoners of this kind, I mean Diabolical Practitioners; and amongſt the reſt an old Woman, for uglineſs and deformity a true Witch indeed, who was very famous for her great Abilities in that Profeſſion. I ſaw both Proofs and free Confeſſions, and I know not what inſenſible Mark about this old Woman; I examin'd and talk'd with her as much as I pleaſed, and that with the utmoſt attention of which I was capable; and am not apt to tye up my Judgment by Prepoſſeſſion; but on my Conſcience, after all, I ſhould rather have order'd her Hellebore than Hemlock. *Captiſq; res magis mentibus quam conſceleratis ſimilis viſa. Tit. Liv.* 6.

(*f*) *Titus Livy* ſeems to give us ſome Light towards the Diſcovery of the firſt Cauſe, why great Men have been ſuſpected of Magic, tho' none of 'em ever practis'd it, by that Paſſage of his Hiſtory, *lib.* 4. *Dec.* 1. where he ſays, *datur hac venia antiquitati, ut miſcendo humana divinis primordia urbium auguſtiora faciat.* From whence we may conjecture, that the moſt ſubtil and politick Legiſlators very well know, that the moſt effectual way of ſecuring and maintaining an Authority over their People, was to perſwade 'em, that they were only the Inſtruments

several Instructions from them; were acquainted with future Events by their means; and that by their Assistance they were enabled to succeed infallibly in their Designs. The Government found its account in this Artifice: Even Religion it self receiv'd some Advantage by it; and, in short, nothing better suited their Interests; since the People being prepossest by this pretended Correspondence, and firmly believing it, look'd on them with Veneration, obey'd them without any Resistance; and the more willingly seconded their Enterprizes, because believing them to be so well back'd, they thought nothing able to stand against them. Thus, by a well concerted Address, wise Men draw great Advantages from weak, credulous and passionate Minds, which turn to the promotion of extraordinary Designs.

VIII. In all that is attributed to Conjurers, by the Stories told of them, I find these Relators allowing them Powers, which to me seem very suspicious; for, in short, they, in a sort, subject the Elements to their arbitrary disposal, (*h*) Words,

ments of some supreme Deity, who pleas'd to favour them with his Assistance, and receive 'em into his Protection; made a very pertinent use of these fictitious Deities, supposititious Conferences, false Apparitions; and in a word, of this Magic of the Ancients, the better to disguise their Ambition, and lay the more stable Foundation of their design'd Empires: Pursuant to which we find, that *Trismegistus* gave out, that he receiv'd his Laws of *Mercury*; *Zamolxis* of *Vesta*; *Charondas* of *Saturn*; *Minos* of *Jupiter*; *Draco* and *Solon* of *Minerva*; *Numa* of the Nymph *Egeria*; and *Mahomet* of the Angel *Gabriel*, who frequently whisper'd in his Ear in the Shape of a Pidgeon; doubtless as well taught for that purpose as *Pythagoras*'s Eagle, and *Sertorius*'s Hind. *Naud. Apol. p.* 36, 37.

(*g*) The Ancient Sages allow'd of Sorcerers, to accommodate themselves to the Laws, Religion, and Political Interest of their Country. *Cir.*

(*h*) 'Tis asserted, that Magicians exercise a sort of Command over the Dæmons whom they invoke, and that they are able to force the whole Course of Nature to obey them. To this purpose *Lucan*, *l.* 6. *v.* 499, &c.

Better our Fate they by their Magick know
Than ev'n the Gods, by whom 'tis order'd, do.
Their Powers unknown the Universe affright,
And take above the Clouds a daring Flight.
Them Nature hears, and their dread Call obeys;
By them the Sun laments his dying Rays.
Unbidden by the God that rules the Sky,
Heav'n arms, and fiery Bolts and Flashes fly.
Winter, by them, puts on a florid Face;
And Frosts, in Summer, nip the rising Grass.
The Moon forsakes her Throne, by them compell'd;
And sheds her slimy Poisons on the Field.
Such Insolence can deathless Beings bear?
What must their Trouble be, and what their Care?
To see the worst of Mortals act their Parts,
And Heav'nly Pow'rs suspend, by Hellish Arts.

and enable them, as it were, to invert the ordinary Course of Nature. Is it fine Weather, on their pronouncing a few Words, (*i*) and practising a few ridiculous, impertinent, and wholly insignificant Ceremonies, immediately, if we believe these Historians, the Heavens grow black, the Clouds thicken, the Lightning Flashes, Thunder-claps intermix with Hail and Rain, and all this purely to terrifie the Spectators, beat down Houses, destroy the Crop, ravage the Fields, and scatter Desolation every where. Would not one hence infer, that these Magicians command the Devils (on whom 'tis yet said, that they depend) and force them to execute their cruel Designs, and assist them in all the mischievous Pranks which they undertake, either out of Revenge, or for Diversion? The more I consider this extravagant Power, the more I am induc'd to suspect, to the last degree, whatever is told of Conjurers and Wizzards. How can I, without any thoro' Examination, blindly run into a Belief of the possibility of the Facts which are reported on this Subject: Shall I, for instance, believe that a wretched old Woman, who passes for a Witch amongst all her Neighbours, and who, as well thro' Folly, as the weight of old Age, is become senseless; who has scarce wherewithal to cover her Nakedness; who does not only want the Conveniencies of Life, but can scarce get Bread to eat: Can I think, I say, notwithstanding all this, that such an old Woman, by sitting down in her Chimney-corner, and muttering I know not what Words, can disturb the Air, kindle the Fire of Heaven, raise Storms on the Seas, eradicate the largest Trees, and that because 'tis her pleasure: (*k*) That because she is pleas'd to do it, the Devil also complies

(*i*) I don't believe that the 24 Letters of the Alphabet, conceal in them the occult Malignity of such an immediate Poison; nor that opening ones Mouth, closing ones Teeth, and resting the Tongue in such, or such a manner on the Palate, is sufficient to infect Sheep with the Murrain, or to cure them when tainted. If this be ascrib'd to the Diabolical Contract, I am at a loss to find the time when the Devil ever contracted with Mankind, that whenever they should utter certain Words, he should kill and destroy, &c. *Cir.*

(*k*) What probability is there, that as often as a silly old Woman is pleased to mutter two or three Words out of the *Grimoire*, or Black-Book, and clap a Broom betwixt her Legs, that Satan should be oblig'd to transport her thro' the Chimney whither she pleases? That God, whose Omnipotence but very rarely transcends the Laws of Nature; yet allows this Enemy of his Glory to violate them continually: And that he should suffer a Devil to work the same Miracle for a wretched Sorcerer, which we read with admiration in the History of the greatest Prophets, when they were taken up into Heaven by Angels, and which *Herodotus* himself, *l.* 4. raillies in the Person of *Abaris*, whom the Heathen Credulity represented flying thro' the Air, mounted, not on *Pegasus*, but on an

plies with her; and also that God permits both the Devil, and this miserable old Woman? O my God, teach me, I beseech you, how to reconcile this Permission, with the Greatness of your Majesty, and the Wisdom of your Providence. Thou, O Lord, lovest Mankind, and dost not desire their Destruction: Thou wilt not have them acknowledge any other besides thy self for the Sovereign Ruler of Nature. Reveal to me then, I pray, if thou givest so much Power to the Devil and this old Woman, in what particular this Power can conduce to express to Mankind the tender Affection which thou bearest them, the desire which thou hast to render them eternally happy, and the Obligation under which they lie of acknowledging thy infinite Power?

IX. We are told that most of those accus'd of Sorcery, have at last confess'd themselves Guilty. Are we then, therefore oblig'd to believe them? Perhaps they really thought themselves so: But the Difference is frequently very wide, betwixt believing a thing, and being certain that 'tis true. Are not these People generally thoughtless, stupid, ignorant Wretches, and being such, may they not easily mistake their Whimsies for Truths? (*l*) And if they are not stupid, is it impossible for them to invent Lies to this Purpose, (*m*) either out of a mistaken Vanity to distinguish themselves, or a malicious

an Artow, which he presented to *Pythagoras*, if we believe *Jamblichus*, *c.* 19. *de vita Pyth. M. L. V. t.* 1. *p.* 320.

(*l*) Who are they, who tell us these Tales of Conjurers? A Peasant, an ignorant Wretch, a poor old Woman; poor for want of Money, and as old, her Reason is feeble, and she given to Tatling; her Sight is very weak; she mistakes a Hare for a Cat. Age has intimidated her, and she thinks she sees fifty instead of one. *Cir.*

(*m*) Yet even in this particular, 'tis said that we ought not always to believe these Conjurers on their own Confession; for we have sometimes found them accuse themselves of killing Persons then alive, and in perfect Health. In other Accusations I will readily own, that a Man of any Character whatsoever may be believed in what he charges himself with, conceiving or acting within the Compass of human Power, but as to what is Supernatural, he ought no farther to be believed, than justified by a Supernatural Confirmation. This Privilege which it has pleas'd God to bestow on some of our Witnesses ought not to be vilified and lightly communicated. My Ears are stunn'd with a thousand such Tales. Three Men were on such a Day in the *East* Country, and on such an Hour of the next Day, they were in such a Place in the *West*, and so drest. Certainly I shall not believe my self. How much more natural, and probable is it that two Men should lye, than that a Man in twelve hours time should as swift as the Winds, flye from the *East* to the *west*? How much more Natural is it, that our Understanding should be dislodg'd by the Volubility of our deprav'd imagination, than that one of us should be carry'd on a Broom, up the Chimney, with our Flesh and Bones by a strange Spirit? *Montagne*, *l.* 1. *p.* 273, 374.

cious Design to cause themselves to be fear'd? If when in the Hands of Justice, they own the Sorceries of which they are accus'd, this Confession is perhaps extorted from them by the Violence of the Torture, to free themselves from it; or because they have not Skill enough to defend themselves; or because that leading a very miserable Life, as they generally do, (*n*) they desire nothing so much as to be deliver'd out of it. Frequently these Wretches are very much puzzled what Course to take: If they defend themselves ill, they are sure to be convicted; if they talk better than their Judges expect from such ignorant People, I behold another Argument for their Conviction, because it may be imagin'd that the *Devil* has instructed them. And as for the *Devil*, whence comes it, that he abandons them always when they are taken? (*o*) Since he would find his Account better by delivering them; for they being at liberty would continually be doing of Mischief, and committing of Crimes, whilst on the other side remaining in Prison, they generally come to themselves, and abandon, detest and renounce his Service; retract their Promise, and at last draw themselves out of his Hands. Why does this Wicked Spirit almost always address himself to ignorant Wretches and Beggars. If he made use of subtile, dextrous, ingenious and learned Men, their Example would draw others over to him, and their Address would augment his Empire. If they were rich, they would much easier corrupt others by their Riches, by their magnificent Figure; the Lustre which surrounded them, and the Pleasures which they were seen to wallow in. All these Advantages would prove as

(*n*) *Erault* the Civilian, considering that there are none but miserable poor Wretches, who pretend to Divinations and Charms, concludes that this Trade is no longer followed by any but poor and ignorant Rascals. *Non amplius Philosophorum, sed rusticorum & Idiotarum.* 5 Rer. Judic.

The Conjurers are Beggars: What do they get then by serving the Devil? How! to want every thing, starve, and be in continual Fears of being broil'd alive, and yet, *&c.* If the Devil would give them a great deal of Money, to buy great Posts, they might then be able to do Mischief, *&c.* *Cir.*

(*o*) Why does not the Devil change this Conjurer into a Fly, to deliver him out of the Hands of Justice, since he before turn'd him into a Cat? But, 'tis alledg'd, that Conjurers have no Power, when in the Hands of Justice. But how unreasonable is it? Shall a Judge, if a wicked Man, derive a Power over the Devils, from his Post which he has bought, perhaps with stoll'n Money! At least the Devil should have remov'd this Wretch, his Servant, out of the way before he was taken. For who will serve him for the future, if he thus abandons his Retainers? For such a subtil Spirit, he commits great Blunders. *Cir.*

(*p*) We

as it were so many Allurements, against which a great many could scarce be able to defend themselves; and certainly the Number of Conjurers and Sorcerers, would then be much more considerable than 'tis at present (*p*).

'Tis by the force of these and such like Reflections, that we may arm our selves against a too easie belief of all those Stories, which we hear or read on this Subject: Tales which are indeed very properly call'd the *Fool's Gazette*, or the *Creed* of those who believe too much.

But we have long since lost sight of Monsieur *Oufle*, return we now to him; his Extravagancies will not a little contribute to reinforce our Reflections, and will also give us Opportunity of enlarging them, and making fresh ones, to discover, and display the ridiculousness and falsity of superstitious Practices.

(*p*) We are not oblig'd to believe, that in the Reign of *Charles* IX. there were above 30000 Magicians in *Paris*, because some have written, that one who passed for their Chief, declar'd it. If this was true, they would be almost as frequent as other Men, according as this Evil encreases, and we daily grow more corrupt. *Journal of H.* 3. *M. L. V. p.* 321.

A great *Neapolitan* Conjurer, called the *Conservatos*, and another born at *Maas*, whose Name was *Trois-Echelles*, having after they were condemn'd to Death, obtain'd their Pardons, on condition that they should discover their Accomplices, said, that there were above 100000 in their Countries. *Bodin. p.* 7.

In such Countries as *Lorrain* where the Lords of the Mannors confiscate the Body and Goods of those who are condemn'd for Sorcery, are found the greatest number of Conjurers and Witches, there being almost as many there, as in all *Europe* besides. *M. L. V. t.* 1. 317. 318.

Chap. IX.

In which we see how apt Monsieur Oufle *was to suspect every Body who came near him for Conjurers; the Frights which these Suspicions put him in; the Extravagancies which these Terrors run him into, and several very curious Reflections on this Subject.*

NEver Man believ'd so firmly as Monsieur *Oufle*, all the Stories of *Witches*, *Conjurers*, *Magicians*, and whatever relates to Charms and Enchantments. He doubted nothing on this Subject; whence it was, that he was long and incessantly

ſantly alarm'd by Diſturbances, which did not allow him a Moments reſt; for he fancy'd that 'twas impoſſible he might be continually bewitch'd. He had read ſo many Stories of a prodigious number of Means, which Sorcerers make uſe of to Enchant, Bewitch and Torment thoſe whom they pleaſe to treat ſo, that he did not think himſelf at all ſafe in this regard. His beſt Friends diſturb'd him; thoſe Perſons whom he had not been us'd to ſee, and whoſe Figure was any thing uncommon, or diſcover'd any ſtrange Deformity; threw him into ſuch great Jealouſies, that he kept on his Guard, with as much Circumſpection, as if he had been oblig'd to a violent Engagement againſt his moſt cruel Enemies. If any Body chanced to run againſt him, or give him a clap on the Shoulder, he inſtantly return'd it, without any regard to good Manners. If any Body look'd earneſtly on him, he ran away as faſt, as if Darts muſt unavoidably iſſue from the Eyes, which were fix'd on him. Unhappy were they who look'd awry on him; for they riſqu'd being as ſeverely treated as though they had had a deſign on his Life. To make him any Preſent was to render him uneaſie, ſo much he feared it was accompany'd with ſome Charm. In ſhort, having read of a vaſt many ways of Figure-flinging, practiſing Charms, and ſcattering of Spells, whatever bare any reſemblance or relation to theſe Ways, were ſuſpected by him; they fill'd him with Jealouſies, affrighted him, and threw him into ridiculous Reflections, which were follow'd by very extravagant Actions; and 'tis the particular of theſe Suſpicions, Frights, Reflections and Actions, which I propoſe to give here, not doubting but it will divert my Readers. But I fear they will ſcarce be able to perſuade themſelves that this poor Man carry'd his Extravagancies to ſo great an Exceſs. But will they perſiſt in doubting them, when they remember what I have ſo often ſaid of his Paſſion for extraordinary Things, his eaſineſs to believe them, his tenacious Prepoſſeſſion, when he had once believed them, and in ſhort his continual reading with a prejudiced Mind, conſequently attended by all thoſe Companions which effectually contributed to fortifie his Prevention? I frankly own that what they are going to read, will appear very ſtrange; but I entreat them to allow with me, that Monſieur *Ouſle*, was alſo a very ſtrange Man; and then is there any reaſon to be ſurpriz'd at his reaſoning ſtrangely, and doing ſtrange Actions? I have ſeen others as fooliſh as he, with regard to ſuperſtitious Practices; and if any Author had taken care to collect all their extravagant Follies,

as

as I have those of Monsieur *Oufle*, they would not perhaps, appear less ridiculous than his. I have seen Women tear out of their Childrens Hands, Fruit, Confects, and other sweet Things, for fear that they were bewitch'd by those, from whom they had them. I have seen others very uneasie at an unknown Persons looking very steddily on them. These Things, 'tis true move our Pity; but neverthelefs all this is as I say. I don't think it necessary to convince the Readers, to assure them that I have seen them; for they will doubtless have seen them as well as my self; or if they have not seen the very same Pranks plaid, they will yet have been Witnesses to several others, not less extravagant: Can they with any Justice call in question all these, whilst they daily observe so many popular Errors to be hugg'd, follow'd and practis'd, without any other reason than that they who embrace, follow and practise them, have seen the same done by others? 'Tis thus, that Superstition, introduces, communicates, perpetuates, and also strengthens it self by I know not how many Augmentations, with which every one improves it, as led by his Fancy, or the turns which he thinks of giving to his Imagination. This will very clearly appear in the Conduct of Monsieur *Oufle*, which I proceed to display.

He had read, for instance, that a Witch had bewitch'd a Baker's whole Batch of Bread (*a*) which he set into the Oven; on which a Whimzy took him in the Pate, that all the Bread which was not very White, might be liable to the same Inconvenience; for, said he, *Black is the favourite Colour of Conjurers; Magicians always appear in Black Robes, and the Devils are always represented Black.*

If he ever heard any Body say, *Strike, strike,* his Imagination suggested to him, that in a Moment, some Person should die a violent Death, or that some tragical Accident would immediately happen, and that because he had learnt from his Books (*b*) that *Apollonius Tyanæus* said something like it at the

(*a*) A Baker of *Limoges*, designing his usual Batch of White Bread, his Dow was so bewitch'd and infected by an Infusion poured on it by a Witch, that it turn'd so black and insipid, that it affrighted him. *De Lancre. p.* 197.

(*b*) 'Tis story'd, that at the moment when the Emperor *Domitian* was kill'd at *Rome* by *Stephanus*, *Apollonius Tyanæus*, reading his publick Lecture at *Ephesus*, paus'd, and wholly stopp'd for some time, without uttering one Word; after which on a sudden, he cried out, *take Courage Stephanus; strike the wicked Wretch; thou hast stroke, thou hast wounded, thou hast killed him.* Camerarius's Hist. Meditat. t. 1. l. 4. c. 11.

(*c*) Dav.

the Moment, when *Domitian* was ſtabb'd at *Rome*, though he was then at a vaſt diſtance from that City.

A certain Wax-Chandler in his Neighbourhood being paſſionately belov'd by a charming Lady, much younger than him, and of one of the moſt conſiderable Families of the whole Country: When he heard the News of it, he infallibly concluded, that this Artificer made uſe of Magic, to attract her Love. The Note (*c*) will diſcover the Reaſon of this ridiculous Opinion.

In his Man's Chamber he found ſeveral Curtain-Rings, deſign'd to be fix'd to a Curtain, on which our Viſionary believed, that *Mornand* kept them for a very different Uſe; he had his Reaſons (*d*) for this Opinion; and his Friends had all the Difficulty in the World to alter his Sentiment.

The Flute was in his Opinion, a real magical Inſtrument. A celebrated Story (*e*) very ſeriouſly told in ſeveral Places, had

(*c*) *Daubigne* introduces his *Baron de Fænaſt*, *p.* 79. expreſſing himſelf thus: *Cayer* ſhew'd me Books of Magic, two Feet high, compos'd by himſelf; he made me drink in an Egg-ſhell, in which he made a little Man of the Sprouts of Mandrake, and Crimſon Silk, ſet over a ſoft Fire, in order to do what I cannot ſay. He ſhew'd me Wax Images, which he melted ſlowly, to warm a Miſtreſs's Heart; and thoſe which he form'd of a little Arrow, to cauſe the Death of a Prince at the diſtance of an hundred Leagues from that Place.

(*d*) The Rings of the Tyrant *Exceſtus*, by the Noiſe which they made, advertis'd him what he had to do. *Clem. Alex. l.* 1. *Strom.*

Ariſtotle tells us, that *Exceſtus*, Tyrant of the *Phocenſes* wore two Rings on his Fingers, which by Colliſion, and their Sound, either predicted future Events, or adviſ'd him what to do: But yet he was traiterouſly murther'd, tho' his enchanted Rings had foretold his Fate. *Le Loyer. p.* 319.

(*e*) *Schokius* in his little Latin Tract, entituled, *Fabula Hamelenſis*, after *Wierus* and *Erichius*, has theſe Words; there happen'd an aſtoniſhing, and even ſomewhat more than prodigious Event at *Hamelen* on the *Weſer*, in the *Lower Saxony*, the Story of which is as follows.

The Inhabitants of that City being in the year 1284. afflicted with ſuch vaſt multitudes of Rats and Mice, as did not leave any of their Corn undamaged; and ſeveral of them being buſied in contriving ways to rid themſelves of this Plague, all on a ſudden there appear'd a ſtrange Man of a very extraordinary and terrible Bulk, who for a Sum of Money, which they agreed to, undertook to drive theſe Vermin immediately out of the City; ſo ſaid, ſo done. This Man after having contracted with them, took out of his Pouch by his ſide a Flute, as ſoon as he began to play on which, all the Rats and Mice in all the Corners of the Houſes, under the Tiles, in the Penthouſes and Floors, iſſu'd out in Bands, in the middle of the Day, and follow'd this Fluter to the *Weſer*, where ſtripping himſelf, he went into the River, and they following his Example drown'd themſelves. Having thus perform'd his Promiſe, he came to demand the ſtipulated Sum of Money; but found the Inhabitants unwilling to pay him. On their Refuſal, he threatned to make them pay much dearer for't, if they broke their Word with him. They laugh'd at both him and his Threats; and on the next Day appearing to them with a terrible Aſpect, in the ſhape of a Huntſman, with a purple Cap on his Head,

had rais'd in him such a great Horror, that as soon as ever he heard it plaid on, he was as much disturb'd, as tho' he was in danger of being snatch'd from the Place where he was to be carry'd a thousand Leagues from thence, and forced to vanish intirely.

If a Man wore a Scarf, at the very sight of it, he concluded, that 'twas with a design to pass the Seas with it instead of a Ship (*f*).

When

Head, he plaid on another Flute, of a different sort from the former, on which all the Children of the Town, from 4 to 12 Years of Age, immediately follow'd him; and he led them to a Cave under a Mountain without the Town, after which, not one of them was ever seen, nor could the People ever hear what became of them. Ever since this surprizing Event, the Townsmen usually reckon their Years *from the time of the Departure of their Children*, in Memory of those who were lost in this manner. The Annals of *Transylvania* mention the arrival of some Children in their Country about this time, who did not understand their Language, and that these Children settling there, also perpetuated their Mother-Tongue to that degree, that even at present no other Language is spoken in that Place than the *German Saxon*.

The first Proof of this Story is the Glass-window of a Church in this Town, on which 'tis painted, with some Letters, which time has not yet effac'd; the second Proof is the Port call'd *Newgate*, tho' it has been under Foot above an hundred Years according to *Erich*, where are yet to be seen these Verses.

Centum terdenos cum Magus ab urbe puellos,
Duxerat ante annos CCLXXII. *condita porta fuit.*

That is: This Gate was built 272 Years after we were robb'd of 130 Children by the Delusion of a Magician.

The third Proof depends on the following Verses:

Post duo CC. *mille post octuaginta quaterque*
Annus hic est ille, quo languet sexus uterque,
Orbantis pueros centum triginta Johannis
Et Pauli charos Hamelenses, non sine damnis.
Fatur ad omnis, eos vivos calvaria sorpsit,
Christe, tuere tuos, ne tam mala res quibus obsit.

That is: In the Year 1284, on St. *John's*, or as is said St. *Paul's* Day, the Inhabitants of *Hamelne* lost their Children, 130 in Number, who were swallow'd up by Mount *Koppenbarg*. O Lord preserve thy Servants from such Evils.

These Inscriptions don't prove this Story to be true, but only that 'twas thought so. No Historian of that time mentions it, tho' several wrote at that time, and near that Country. How came these Fathers to suffer their Children to go thus? If they were affraid of this Piper, why did not they give him his Money, rather than thus hazard the loss of their Children, since he had threatned them? How could they pass 200 Leagues under ground, to get into *Transylvania*? Whence is it that none yet has ever been able to find out this Cover'd-way? If the Devil carry'd them thro' the Air, how came it that no Body saw them? Possibly some very credulous People may have made use of this Date; but that is not enough to render it Customary. *World bewitch'd*, t. 1. p. 361, &c.

(*f*) *Benjamin* the *Jew*, in his Oriental Voyages, mentions a *Jewish* Magician, nam'd *David Alruy*, who rendred himself invisible, and yet spoke, and

When any Body shew'd him in Books of Travels, any Prints of Savages with Bows and Arrows, he smiled, hugging himself for his happy Thought; for, instead of observing that others thought these Arrows were made use of to hunt wild Beasts, or to fight with Men; he by a refined Notion, produced by his reading, conjectur'd that the Use of these Arrows was, to carry them up into the Air; (*g*) and convey them whither they pleas'd, or to dispatch Mischiefs to their Enemies, (*h*) or to raise up Rivers, (*i*) when they are in danger of being surpriz'd or conquer'd..

He would never suffer any Painter to draw him, for fear his Picture should be made use of to torment and murther the Original (*k*).

Nothing can be more ridiculous than the Fright which seiz'd him one day, on his meeting in the Street a Man, who gap'd as wide as his Mouth (which happen'd to be very wide) could be stretch'd. I cannot determin, whether this wide gaping proceeded from his being fatigu'd, his desire of Sleep,

and passed over Sea in a Scarf, to escape those who pursu'd him.

(*g*) *Suidas* says, That *Apollo* gave *Abaris* the *Scythian* a golden Arrow, on which he flew from *Greece* to the Country of the *Hyperborean Scythians*.

(*h*) The *Laplanders* made little magical Darts of Lead, about a Fingers length, which they dispatch to the most distant Places against their Enemies, and by their means convey to them Diseases and violent Pains. *World bewitch'd*, t. 1. p. 69.

(*i*) A Conjurer with a certain Bow and String sorted to it, shot an Arrow made of a certain sort of Wood, and instantly caus'd a River to appear as wide as the Bow-shot. *Delrio. disquisit. mag.* p 121.

(*k*) We read in the Journal of *Henry* III. of *France*, that at *Paris* there were abundance of Waxen Images form'd, which were by the Priests fix'd on the Altar, and prick'd by them at every one of the Forty Masses which they caus'd to be said during the Forty Hours in several Parishes of *Paris*; and at the Fortieth they pricked the Image at the Place of the Heart, at each pricking muttering some magical Words, aim'd at the King's Life. In their Processions, they also carry'd to the same end certain magical Torches, which in raillery they call'd *sanctified Torches*, which they extinguish'd at the place to which they went, by turning the lighted Ends downwards, uttering withal, I know not what Conjuring Words, which the Sorcerers had taught them. But none of these Practises ever did this Monarch any hurt, and we may conclude that these Things are not of themselves of any force; but that they may have a very great Power on those who fear them. *Answer to the Questions of a Country Gentleman*, t. 2. p. 94, 95.

The Prosecution of *Enguerrand de Marigny*, was chiefly grounded on the conjur'd Waxen Images, by the magical Use of which, he was accus'd with a design of killing the King. *Bodius Dæmonomania*, p. 16.

Hector Boethius in his History of *Scotland*, tells us, that King *Duffus* wasted by slow degrees, by the diabolical Practices of a Witch, who having that Prince's Figure in Wax, melted it by little and little.

One *John*, a Conjurer, kill'd *Simeon* of *Bulgaria*, by breaking off the Head of his Statue. *Cedrenus*.

(*l*) Wen-

Sleep, or was design'd; the Memorials from which I took this History, having left me at a loss in this particular. However it was, Monsieur *Oufle* flew back three or four Paces, at the sight of this strange Gaper, whom he took for a Conjurer, just ready to swallow him whole at once. Let not the Reader be surpriz'd at this Whimsie; for I am indeed oblig'd to alledge, in justification of this weak Man, that it was founded on Precedents (*l*), of which he was perfectly well inform'd. So that if the Readers laugh at his ridiculous Credulity, in which they will be in the right, let them also laugh at the Authors who occasion'd it, by broaching such ridiculous Stuff.

But I shall never forgive him another piece of Credulity, tho' also founded on a Story taken out of his Books: 'Tis, that on the same day, after this Fright, meeting in the Street a Smith, with a long Iron Curtain Rod in his Hand, which he was going to fix up in a House, to hang a Curtain on it; he publickly fell into dancing (*m*) several Dances, and cut a thousand Capers, so that a vast croud of roguish Boys got about him, and taking him for a mad Man, hollow'd him home to his House in such manner as prov'd extremely mortifying to his Family; for his Wife and Children on hearing such a dismal Noise, immediately run to the Windows and became Spectators of his Extravagance. Madam *Oufle*, full of Grief and Confusion, ask'd him, how he came to think of skipping and dancing in the Streets, and making himself the Diversion of all the Rabble of the City? "If you had been "in my place, answer'd he, 'twould have been impossible "for you to have done less than I did: Was it in my Power "to resist a devil of a Conjurer, who had in his Hand an "en-

(*l*) *Wenceslaus*, Son of the Emperor, *Charles* IV. celebrating his Nuptials with *Sophia*, Daughter to the Duke of *Bavaria*; his Father-in-law knowing how fond he was of ridiculous Sigh s and Entertainments, procur'd from *Prague* a whole Coach full of Conjurers. *Wenceslaus*'s own Conjurer, nam'd *Zito*, pretending to get into the Croud, to see as well as others, appear'd with his Mouth slit from Ear to Ear; it being thus wide he open'd it, and swallow'd whole, one of the Dukes Retinue with all his Cloaths, except his Shooes, because they were very dirty, and he spit them at a great Distance from him. But not being able to digest this Morsel, he went to a great Tub full of Water, and there voided the Fellow downwards into it. *Camerarius Hist. Meditat.* t. 1. l. 4. c. 10.

John Trithemius tells us of a *Jewish* Physician, nam'd *Zedekiah*, who seemed to swallow Men, and a Wagon laden with Hay; cut off Mens Heads, and fix them on as well as before. *Delrio Disquisit. Magicæ*, p. 33.

(*m*) A young Witch who liv'd at *Geneva*, made all Persons whom she touch'd with an Iron Rod (which the Devil gave her) to dance and skip about. *Bodins Dæmonomania*, p. 179.

(*n*) *John*

" enchanted Rod, made on purpose to set those to dancing, " whom he should meet? Ah Wife, if you knew as well as " I, the Power of Magicians, certainly you would change " your Note; this sort of People need only resolve, and the " Devil immediately comes to their Assistance, to enable " them to execute infallibly whatever they please. You " know, added he, that *Tirtave* some Days past invited me " to a great Entertainment which he gave to his Friends. I " would not go, whatever pressing Instances he made, to " get me to participate of that Feast; I did not then tell you " the reason which hindred me, but will now. Know then " that I have always taken this Man for a Magician, and " have several Proofs which would convince you that he is " so, if I was at present sufficiently compos'd to recollect " them. But that I'll do at another time. Take it for " granted then, that when he invited me, he certainly in-" tended me some ill turn, and in short, and in one Word, " if I had gone, I should have ran the risque of returning " without a Nose. (*n*) Wouldst thou, my Dear, have been " glad to have seen thy Husband without a Nose? I can't " believe that thou hast so awkward a Fancy, as to be " pleas'd with such a Deformity. You hear doubtless with " Compassion what I say to you, for you are so little ac-" quainted with these Things, that you have not any Noti-" on

(*n*) *John Faustus* of *Cundlingen*, a strange Conjurer and Magician, one Day was at Table with some Persons who having heard great talk of his Tricks, pray'd him to shew them something uncommon. They pressed him very hard, and at last prevail'd on by the Importunity of these Guests, whose Heads were very well warm'd at that time, he promis'd to shew them what they would. They all agreed to ask to see a Vine, laden with ripe Grapes ready to gather. They thought, that being in the Month of *December*, he could not possibly do it. He granted their Request, and promis'd them, that immediately without stirring from the Table, they should see such a Vine as they desir'd; but on Condition that they should keep in their Places, and wait for his Order to cut or gather any of the Grapes; assuring them, that whoever disobey'd this Order would run the risque of losing his Life. All having promis'd strict Obedience, all at once *Faustus* by his Charms so enchanted the Eye and Imaginations of these Guests, who were drunk, that they seem'd to see a very beautiful Vine, charg'd with as many large Bunches of Grapes as there were Persons at the Table. They greedy of these fine large Grapes, took up their Knives, waiting *Faustus*'s Command to cut them. He diverted himself with keeping them some time in this Posture, and then made the Vine and Grapes vanish, and each of these drunken Sparks thinking he had a Bunch of Grapes in his Hand ready to cut, found himself with his next Neighbour's Nose in one Hand, and a Knife ready to cut it off in the other. So that if they had cut the Grapes without staying for *Faustus*'s Order, they had cut off one anothers Noses. *Camerarius*, t. 1. l. 4. c. 10.

(*o*) *Paapis*

" on of them, and not to comprehend a thing, is with you " a sufficient reason to believe it impossible. You may in " this, believe what you please, for I shall not be Fool " enough to hazard the loss of my Nose to convince you. " Such a Complaisance for you, and for truth, would be too " violent and too unreasonable. I could have wish'd with all " my Heart that it had fall'n in your way to Day to have " met this devilish Conjurer with the Rod, of which I com- " plain; and you had certainly danc'd whither you would " or no, and would not you now have blam'd me for so do- " ing. What Pleasure should I have had to have seen you " dance? For every step you made would have been a Proof " of the great force of magical Powers, which you pretend " to disbelieve. Poor Madam *Oufle* heard her Husband with Confusion, such Pity did his wretched Arguments raise in her. She would not engage them, but too well knowing his Weakness and Prepossession, to hope ever to reduce him to reason. She then contented herself, with casting down her Eyes, shrugging up her Shoulders, and tho' the Ridiculousness and Impertinence of his Discourse really afforded matter of Laughter, she withdrew, more ready to cry than laugh.

'Tis well known that there are, and doubtless the Reader must at some time or other have met with People who in speaking, sputter in the Faces of those whom they talk to, and always get as near them as they can. 'Tis one of the most disagreeable and shocking rude Habits in the World. Monsieur *Oufle* to the utmost of his Power avoided these slovenly ill bred Fellows; but much less out of a disgust at their nasty Custom, and Aversion to their Importunity, than because he thought himself advertis'd by his Reading, that they might be Conjurers and Witches, and those of a sort so much the more dangerous, because 'twas to be fear'd, as he thought, that they might kill their Auditors by sputtering thus in their Faces. (*o*) This Notion, tho' indeed one of the most impertinent, is not in my Opinion the most blameable; for if it should pass for true, and well grounded, these filthy Sputterers for fear of passing for Conjurers, would perhaps leave off spitting in Peoples Faces in this rude manner.

Monsieur *Oufle* going one Evening with his Daughter *Camele*

(*o*) *Paapis* in the Isle of *Thule*, or *Tilemark*, if we believe *Anthony Hogenes*, cited by *Photius* in his *Bibliotheque*, c. 166. by spitting publickly in Peoples Faces, kill'd them in the daytime, and restor'd them to Life in the Night.

mele to a Weaver, to bespeak some Work which he design'd him to do, would not by any means enter this Artificer's Work-room, because there was a lighted Lamp there. But went away, without so much as speaking one Word to the Weaver of what he came for; and when his Daughter ask'd him the reason of his so sudden and precipitate Retreat; he passionately answer'd, *Daughter, would you willingly appear before this Man as naked as you came out of your Mother's Womb?* The poor Girl, who was far from any such Thoughts, desir'd him to explain this Riddle. *'Tis not fit for you to know more,* replied he, *Modesty forbids it, do you make use of the same Virtue, to keep yours close also.* On this she was more puzzled than before, and I believe the Reader not less perplex'd; but the Note (*p*) will clear that Difficulty.

Folly above all Follies! and Extravagance beyond all Extravagancies! He was building a Summer-house at the end of his Garden, and a Carman having brought him some Stones for that Work, he sent for him, and ask'd him how much he must have for them, and thinking that they must cost more than the Carman desir'd, he began to fancy that he sold them so cheap, because he could change those which he had remaining into Bread, (*q*) and consequently could part with these at a lower Price. He carry'd this Extravagance so far, as to fear, that if he did not pay this Man very largely, he might afterwards change the Stones which he had bought, into Loaves, and that when it happen'd to Rain, his Building might be turn'd to Pottage. I firmly expect that what I relate of a Folly which seems wholly improbable, should be thought strange, so hard is it to persuade ones self, that such a Thought could ever come into the Mind of any thing that is call'd Man. I own that I long deliberated before I related it; but in short, a Historian must be sincere; and besides has not what went before, made way for this last Story, and what is to follow it? But besides the Sincerity which I am oblig'd to profess and practice here, another reason engages me to hide nothing; and that is, that the particularizing of so many Extravagances may serve to those who read them, for a preservative against so many Tales and false Stories, which they meet with in Books, and hinder their imprudently believing them, or setting any Value on

(*p*) A Conjurer by a lighted Lamp, made all the Women in a Room strip and dance stark naked. *Devio*, p. 112.

(*q*) *Glycas* says part 2. that *Simon Magus* chang'd Stones into Bread. *Id*. p. 124.

(*r*) 'Tis

on the Examples which they alledge. The Credulity of most who read these Stories, commonly resulting from that of those who wrote 'em; how earnestly is it to be wish'd, that Authors would not believe any thing without a thorough Examination, and without taking Evidence for their Guide, since they have reason to expect that others should believe as they do, and that their Writings may be referr'd to without Appeal! Amongst the Dæmonographers and those who treat of superstitious Practices, there are some, I own, honest Men, who simply depended on what they were told, and could not believe that others would deceive them, because they were not themselves Deceivers; and who are the more apt to publish extraordinary Events for Truths, because they are fond of having them so. This being granted, are we then oblig'd to depend on what we read in these Authors, without any farther Information, particularly in Subjects of this Nature, which are prodigious, and commit Violence, if I may so say on Nature, and don't follow its Course, in short which contradict Reason, and the Mind cannot comprehend? If amongst all these Authors there happen to be some who are ignorant, tho' honest, yet how many are there who tell false Stories designedly, and on purpose either to divert themselves, in hopes of diverting their Readers (for they are not ignorant, that many are fond of nothing, except what is prodigious or miraculous) or to make their Books go off the better, in order to gratifie a self-interested Desire, which excited them to write them? Are we then, I ask, absolutely oblig'd to give Credit to these last? But I plunge my self insensibly into a Subject which will carry me too far; for, when the Question turns on the Diffidence with which one ought to read, there is a large Field before us. Return we to Monsieur *Oufle*.

A Man with very wide Sleeves, coming to consult him on an important Affair, which had for several Days made a great Noise, was oblig'd to go away, without being able to obtain a reasonable Answer to the Questions which he propos'd; The reason of which was, that our Visionary spake very little, and what he said was not at all to the purpose; and that because he was in a continual Distraction during the whole time of the Conversation. His Eyes were incessantly fixed on this Man's Sleeves, to watch whither no Fire issued out of them, and carefully observe whither he could not hear

any Thunder in them (*r*). But notwithstanding all this, nothing issued out of these Sleeves, besides two naked, and very fleshy Arms, which moved in compliance with the Emphasis of the Client's Discourse. But what follows is a more whimsical piece of Extravagance.

A Dog with a great Bone in his Mouth, passing by Monsieur *Oufle*'s Door when he was going out, he looked upon, and follow'd him, walking as fast as he could, and sometimes running, that he might not lose Sight of him. The Dog finding himself thus pursu'd, by times turn'd back and snarl'd, as he would have done if another Dog had offer'd to bereave him of his Prey, or at least part of it. When the Dog stop'd, Monsieur *Oufle* did so too, and the former at every step squinted at his Persecutor, in expectation of some Trick. In short, he went home to his Master; and our Spark, after having waited above an Hour at the Door, to watch whither he would come out again, concluded that he belong'd to some body at that House. The Reader is doubtless very curious to know the reason of all this; as I judge by my self, for when I read this part of the whimsical Extravagancies of this extraordinary Man, I was very earnest to know the Conclusion. But notwithstanding my eagerness, I spent some time in endeavouring to guess at it; but nothing satisfactory occur'd to my Thoughts, I had recourse to the Event, which inform'd me of what follows.

After Monsieur *Oufle* had staid so long as I have said, and the Dog did not come out, he learnt of the Neighbourhood to whom he belong'd, that his Master was a Schollar who lodg'd in a back Garret four Stories high, had publish'd several Books, and that almost every Day this Animal took his Progress into the Town, and generally return'd with some Bones, or Morsels on which he fed; for added they, in malicious Raillery, this Learned Man, by his Science and sublime Knowledge, has found out an Art of keeping a Dog without giving him any thing to eat. At this Monsieur *Oufle* shook his Head, by that hinting, that he knew of another Secret. To be short, he took this Schollar for a Magician, and concluded that he made use of the Bones which his Dog

(*r*) 'Tis reported, that *Gregory* VII. was so well instructed in Magic by *Theophilact* and *Laurentius*, Disciples to *Sylvester*, that by shaking his Arm he made Fire come out of his Sleeve, and Thunder rattle in it. *Naude. p.* 400.

(*s*) *Ollerus*,

Dog brought him, to ſerve him to paſs the Seas on them (*s*). I am perſuaded that the Reader will charge me with broaching a world of wretched Notions; to which I anſwer, that I ſhould not relate them, if Monſieur *Oufle* had not given the occaſion, and that Monſieur *Oufle* had not even given occaſion, if ſeveral Authors had not publiſh'd ſuch wretched Stuff. This poor Man expos'd himſelf by his Follies; and I only repreſent him as he is, that others may not by reading become the ſame Extravagants that he is. To ſhew the Ridiculouſneſs of falſe Notions, ſeems to me, no improper way of refuting them: For my part, when the Queſtion turns on Conjurers, the bare recital of the Tales told of them, and of their Words and Actions, is enough to prevent my believing them, ſo little appearance of Truth do I find in them.

How can I, for inſtance, believe that a Conjurer led about with him whither he pleas'd, the Corps (*t*) of a young Virgin: That 'twas impoſſible to touch certain enchanted golden Apples, placed on the Towers of a Palace (*u*): That People have been confin'd ſeveral Years in Caves (*x*), by mercileſs

(*s*) *Ollerus*, by the help of an enchanted Bone, paſs'd over vaſt Seas, as tho' he had been in a Ship. *Delrio Diſquiſit. Mag.* 124.

(*t*) A Magician led about with him wherever he pleas'd, the Corps of a Woman, famous for playing on the Harp at *Boulogne*, by Virtue of a Charm fix'd under the Armpits of the ſaid Corps, and made it play on the Harp, as tho' it had been alive and animated. Another Conjurer took away the Charm, and the Corps immediately fell down, and remain'd immovable. *Paucer*, p. 11. *De Thiers of Superſtitions*, t. 1. p. 130.

(*u*) *Leo Africanus* ſays, that on the top of the Turrets of *Morocco*, are three golden Apples of an ineſtimable Value, which are ſo ſecurely guarded by Enchantments, that the Kings of *Fez* have never been able to touch them, maugre all their Attempts.

(*x*) *Olaus Magnus* ſays, chap. 19. that in the *Eaſt Gottia* is a great Lake of freſh Water, call'd *Veten*, in the middle of which is a very pleaſant and ſpacious Iſland, which has two Churches, under one of which is a Cave, which has no other Entrance but thro' a long, low, and winding Alley of an incredible Depth. Thoſe who enter it are forc'd to make uſe of a lighted Lanthorn and a Clue, to enable them to find their way back again; and repair thither to ſee one *Gilbert* a Conjurer, who had the ill Fortune to be many Years magically detain'd there, by *Caryllus* his Preceptor, who inflicted that Puniſhment on him for attempting to rebel againſt him, and ſet up for himſelf. This Conjuration was perform'd by a little Stick, on which were cut ſeveral *Ruſſian* and *Gothic* Letters: This Stick his Maſter threw at him; he took it up, and inſtantly became immovable, ſo that he could not rid himſelf of the Stick, but remain'd faſt glu'd to it. No Perſon dar'd come near him, by reaſon of the malignant Vapours of the Cave, and yet ſeveral Perſons frequently go thither, and the Tale is kept up, without any Bodies having ever ſeen him.

merciless Magicians, as tho' these wretched Conjurers had the supreme disposal of Mankind in their Power: That when a Beggar, a worthless Wretch enters into a Contract with the Devil, to enrol himself in his Service (*y*), Tempests should be rais'd, all the Air in Motion, the whole Sphere of Fire in Agitation, and all the Seas disturb'd, and throw up their Waves; as tho' the Elements were inclined to express their Share at the Will of this Rascal: That Rivers veil their Bonnets, or to speak more properly, pay their Complements to a Conjurer, to testifie their Respect and Veneration, and at the same time that this Sorcerer receives this Homage, he is a thousand Leagues distant from the Place, where by an Arbtrary Power, he stops the Flight of all Eagles who dare presume to fly over his Head (*z*); that by Virtue of I know not what Stone, or by swallowing certain written Tickets, Men are infallibly secur'd against the Danger of being wounded, beheaded, or burnt (*a*); that when any one reads

(*y*) *Palengenius* testifies, that generally a terrible Storm arises, which destroys all the Vineyards and Corn, when Magicians list themselves in the Service of the Devil; consecrate a Book or seize any hidden Treasure.

(*z*) 'Tis story'd, that *Pythagoras* appear'd with a golden Thigh at the *Olympic* Games, that he oblig'd the River *Nessus* to complement him; that he stopp'd the Flight of an Eagle, that he tam'd a Bear, to that degree that he made him kill a Snake; that by a few Words only, he chas'd away an Ox, which trod down a Beanfield; that he appear'd on the same Day and Hour at the Cities of *Crotone* and *Metapontum*, and that he so positively predicted future Events, that many have held that he was nam'd *Pythagoras*, beecause he gave as certain and true Answers, as those of the *Pythian Apollo*. *Naude*, *p.* 157. *Porphyr. in ejus vita.* Those Authors who have treated *Pythagoras* as an Enchanter, have not given us their own Opinion of him, but only amass'd the false Reports spread amongst the People by *Timon the Phliasian*, and his other Enemies. *Naude*, *p* 160.

(*a*) *Marcus Paulus Venetus* assures us, *l.* 3. *c.* 2. that 'twas impossible for the *Tartars* ever to behead eight of the Inhabitants of the Island *Zipangu*, because they wore betwixt the Skin and Flesh of their right Arms, an enchanted Stone, so that they were forc'd to kill them as Oxen are commonly kill'd.

Odvardo Barbessa says, that the Inhabitants of the Isle call'd the *greater Java*, forge enchanted Armour, which renders those who wear it invulnerable; and this they do so artfully, that they frequently spend seven or eight Years in finishing a set of this Armour, in waiting the Hour of a favourable Constellation to work on it, or the happy Choice of a proper Moment to finish it.

A Voyage to *Lybia* tells us in its 17th Chapter, that the *Marabouts of Senega*, give the *Negroes* certain little Bills, which they call *Grisgris*, and which contain several *Arabic* Words, by Virtue of which, they pretend to be so secur'd against all Inconveniencies, and especially against their *Zagayes*, for which reason, they make their Horses wear them.

A Volume of the *Mercure Francois*, mentions the Enchantment of a Guardhouse at *Philipsburg*, which the *Swedes* could never burn down.

Sennertus tells us, that arm'd Soldiers have hung little Images about their Necks, to render them invulnerable. Others have swallowed written

reads the *Grimoire* or Black-book, and other Books of Conjurations, the Devil appears, and stifles or strangles those who rais'd him, if they don't give him something for his Trouble (*b*); but yet is so complaisant, say they, that if you give him but an old Shooe or a Nut, he does no Mischief, but returns very well contented. What wretched Follies and Impertinencies are these? And yet not only Monsieur *Oufle*, but also an infinite number besides, believe all these Tales; and on them, ground I know not how many Stories, which they as positively affirm, as if they had been Eye-witnesses: Tho' all these Story-tellers have seen nothing of what they relate; but have only read it, or heard it said; so that, if by this means we could trace the Story backwards, from Relator to Relator, to discover its Source, we should find that the first was either a Deceiver, or was himself deceiv'd.

Charms, if I may so say, are dish'd up all manner of ways. If we believe the *Dæmonographers*, nothing is ever wanting; but we do whatever we please, provided we have a Conjurer at our Disposal; provided that we are acquainted with the force of magical Powers, and will make use of them. If a Footman runs away from, after robbing his Master; Magic will raise up Lions, Dragons and Seas to stop his career (*c*), and force him to return home:

Would you understand the Chatter of the Birds (*d*), when they warble out their Notes? Magic, if you believe its Promises,

ten Notes. *World bewitch'd, tom.* 4. *p.* 355.

(*b*) The Devil breaks the Necks of those, who on reading the *Grimoire*, or Black-books, raise him, and give him nothing; but is content with even an old Shooe, a Hair or a Straw. *Cir.*

Delrio says, *l.* 2. *quest.* 19. that *Cornelius Agrippa* being at *Louvain*, when a Devil had strangled a Person who lodg'd with him, on his reading a Book of Charms; commanded the Devil to enter into his Lodger's Body, and make him walk seven or eight Days in the public Place, before he left it, that he might not be suspected to be the Author of his Death, and that all the People might conclude it to be sudden and natural.

(*c*) *Bartholomy Giorgevitz*, who had been long in *Turkish* Slavery, says in his Book, *De moribus Turcarum*, that when a Slave runs away, his Patron writes on a piece of Parchment or Paper the Slave's Name, fixes it in his Chamber, and then with Conjurations threatens him with the loss of his Life if he does not return. On which the Fugitive fancies he sees Lions and Dragons in his way, or that the Sea swallows him up, so that he is forc'd to come home again.

(*d*) 'Tis affirm'd, that *Laurentius* an Archbishop explain'd the chattering of Birds, an instance of which he gave at *Rome*, before several Prelates, on accidentally seeing a little Sparrow, by his Chatter, advertising others of his Species, that there was a Wagon load of Corn over-turn'd at the *Porto Majore*, of which they might make a very advantageous use. *Naude Apol. p.* 414.

mises, will thoroughly inform you, of all their Designs, Projects and Intention.

Would a Lady when she looks in her Glass, inform her self of something else besides her Shape? She will meet with Conjurers, who will prepare a Mirror for her (*e*), which will discover to her whither any Body has been false to her, whither any Body thinks her so fine as she believes her self; what is said of her Shape, and what is thought of her Shooes and Dress.

If any one would revenge himself, scatter a great many Evils, or occasion great Mischiefs; Magic provides a thousand ways to compass his Ends; she'll teach him him how to break to pieces all the brittle Ware in a Potter's Shop (*f*), an earthen Ware-bakers, or a Glass-house; she will give him Powders to produce Insects (*g*), which shall revenge all the produce of the Earth; she will teach him Words, Poisons and Charms to destroy the Corn (*h*), and do other Mischiefs; as

(*e*) *Fernelius* says, *l.* 1. *c.* 11. *de abditis rerum causis*, that he saw a Man, who by the force of magical Words and Charms, caus'd Spectres and Images to appear in a Glass, that by his order, express'd in it either by Writing or Figures, whatever he desir'd to know.

(*f*) *Niceras* speaks of a Magician whose Name was *Michael Sicidites*, who in the Presence of a certain Emperor, in a Potter's Ware-house, rais'd up a great Snake with a red Comb, or Head, which so wound it self about his Pots, that he in a rage brake them all, and on that the Serpent vanish'd.

(*g*) *Remy* says, that the Magicians after having received from the *Dæmons* a very light Dust, disperse it, and by that means produce vast numbers of Insects, that destroy the Productions of the Earth. *Delrio Disquisit. Mag. p.* 141.

Kivasseau reports the Conjurers Powders to be prepar'd from a flaid Cat, a Toad, a Lizard and an Adder, all reduc'd to Ashes on glowing Coals. *De Lancre. p.* 139.

The Conjurers prepare a liquid Poison, which they put into a little earthen Pot with several Holes at the end, like those of a Watering-pot for Gardens, thro' which they sprinkle this venomous Unguent as much as they can on the Corn and Fruits of the Earth; on which as soon as it falls, it produces a small black Cloud, which turns into a moist Mist. *De Lancre. p.* 171.

(*h*) *Carmine læso ceres sterilem vanescit in herbam.* Ovid.

A Conjurer did great Mischief by uttering these unintelligible Words, *Vach*, *Vech*, *Stest*, *Sty*, *Stu*. De Lancre. p. 507.

Eunapius seems very much in the right, in blaming *Constantine the Great*, for having on such light Grounds believ'd a Charge against *Sopater* the Philosopher (one of his intimate Friends) that in a great Famine, he had by magical Arts bound up the Winds. *Le Loyer. p.* 160.

In a Treatise written by *Agobard*, Bishop of *Lion*, in the Year 833. I met with a Passage so pertinent to my purpose, that I cannot help mentioning it, says the Author of the several Thoughts on the Comet, *&c. tom.* 1. *p.* 290. This learned Prelate compos'd his Book to disabuse a great many People, who falsely imagin'd that there were at that time several Enchanters, whose Power extended to the causing of Thunder, Lightning, Hail,

as bewitching one by his Hat (*i*); another by his Shooes, and another by the Latch of his Door (*k*); turning this Man's Money into Coals, Dung, or pieces of Horn (*l*); and devouring that Man's Heart (*m*); causing those Parts of Men to vanish, which distinguish their Sex (*n*); making those lose the Game, who have it in their Hands (*o*); giving cruel uneasiness, and inflicting burning Pains on Women who have deceiv'd them (*p*); scattering Desolation amongst a Flock of Sheep (*q*); making those to seem Hypocrites, who are not so (*r*); rendring themselves amiable to, and seducing Women (*s*); infecting the Provision of a Ship

Hail, and Storms whenever these Evil Spirits should be inclin'd to ruin the produce of the Earth, and that they made a Trade of this Art, with the Inhabitants of a certain Country called *Magonit*, who came to them every Year in Ships which sail'd thro' the middle region of the Air, to load with all the Corn which the Tempests had destroy'd, for which they paid these Enchanters. This Notion had gotten such Footing in the Minds of the People, that this Bishop would not without all the difficulty in the World, save three Men and a Woman from being ston'd to Death by the Mob, who fancy'd them to have fall'n from those Ships.

(*i*) A little Boy performing the Ceremony of giving the Peace in the Church of *Meudiondo in Labourt*, his Hat fell off his Head, and a Witch took it up on pretence of doing him Service: But the Child fell very ill at the very Moment he put it on his Head, and died in a few Days after. *De Lancre. p.* 138.

(*k*) A poor Youth having put off his Wooden shooes, to go up a Ladder, a Witch so poison'd them, that he went lame the whole remainder of his Life. *Ibid*.

The Conjurers grease the Latches of Doors to kill People; which happen'd at *Geneva* in 1563. *Ibid.*

(*l*) A Man having receiv'd Money of the Devil, when he came to tell it, found it to be only Coals or Dung. *Delrio's Disquisit. Magic. pag.* 148, 149.

Faustus and *Agrippa* travelling, paid their Hosts with what seem'd to be very good Money; but some Days after it turn'd to pieces of Horn. *Learned Incredulity. p.* 113.

(*m*) *Pietro della Valle* in his 16*th* Letter, mentions certain Conjurers, who barely by looking on, eat the Hearts of Men, and sometimes the insides of Cucumbers.

(*n*) In *Germany* there are Conjurers, who at Pleasure shrink in, and thrust out their Privities. *Bodins Dæmonon. p.* 129.

(*o*) One *Cæsarius Maltesius* changed the Faces of the Cards in the Hands of the Gamesters. *Delrio's Disquisit. Mag. p.* 34.

(*p*) 'Tis reported of a certain *Roman*, whose Curtizan having hung *Virgil* out of a Turret in a Basket, half way to the Ground; to revenge himself, he extinguish'd all the Fires in *Rome* in such manner, that 'twas impossible to kindle them again, unless applied to the Privities of this bantering Coquet; and it being impossible for one to light his Fire by another, every body was forc'd to come to her. *Naude. p.* 417.

(*q*) The Devils instruct Conjurers to place under the Thresholds of Sheep-coats, which they would destroy, a lock of Hair, or a Toad, with three Execrations, to make all the Sheep daily waste and consume, who pass over it. *Cir.*

(*r*) *Trois-Echelles* chang'd a Parish Priest's Breviary into a Pack of Cards. *Bodin.* 266.

(*s*) *Lewis Gaufredy* reading a Magical Book, we are told, that the Devil appear'd to, and enter'd into Conversation with him. A bargain was struck

Ship (*t*); killing Men, and blasting Trees (*u*).

If any are inclin'd to shew any Tricks by slight of Hand, *Hocus Pocus*, or Jugling in Publick, to divert the People? The Devils, if we believe the *Dæmonographers*, are always ready at Hand to provide them with a whole Budget full of merry Tricks; so that these Authors seem to affirm, that these wretched Spirits are equally dispos'd to divert and torment; that they have Power to do both; that they need only be resolv'd on't, and then they do what they please; and in a few Words, that the Supreme Being has given them both Permission and Power to act whatever Criminal and Tragical Parts they please. We have spoken of what Evils they may do; (I mean according to their Historians). Let's then at present say something of the Joys, Diversions and Pleasures which they may, and have given (according to the same Writers).

Is any thing more pleasant, than to see a Witch dance, and take a leap from the Top of a Mountain to a Place two Leagues distant from thence (*x*)? We meet with those who have done it, say they. If you are hunting, you shall stop the Course of the fiercest Beasts, and kill them at Discretion, if you call in to your Assistance some Charm (*y*); at least they tell us so; for God forbid that I should be Security for the Success of this way of Hunting.

What an excellent Contrivance was it of a Devil, who seeing a Conjurer puzzl'd how to get into a Place, turn'd himself into a Mouse, or some other Animal as little, entered

struck up betwixt them, by which the Priest gave himself to the Devil, on condition he might delude as many marry'd Women and Virgins as he pleas'd, by barely blowing into their Nostrils. *De Lancre. p.* 177.

There was in the train of the Emperor *Manuel*, a Magician, nam'd *Sethus*, who instantly rendred a Virgin in love with him to Distraction, by putting a Peach into her Bosom. *Nicetas, l.* 4. *Histor.*

(*t*) Witches fix themselves on the top of Masts of Ships, and from thence cast poysonous Powders which infect whatever the Sailors set out to dry, at the Sea-side. *De Lancre. p.* 64.

(*u*) *Pliny* says, *Histor. lib.* 7. that there are in *Africa*, Clans of Men who blast Trees, kill Children, Horses and Herds of Cattle, by poisoning them. *Aulus Gellius* says in his *Noctes Atticæ*, that in *Africa* are some Families who bewitch by the Tongue, and by praising, blast Trees and kill brute Annimals and Children.

(*x*) A Witch leap'd from a Mountain, to a place two Leagues distance from it. *De Lancre. p.* 210.

(*y*) *Philostratus* says, that the *Ægyptians* make Dragons walk, that they charm them by certain Words, in order to cut off their Heads the more securely, and that frequently they make use of some Stones which render them, like *Gyges*, invisible.

Wierus assures us, that he saw a Man stop wild Beasts with a Sword, till he had seiz'd them.

(z) If

ed thro' the Hole (z); and then open'd the Door within side to his Friend? But how came he to hit on this Metamorphosis, since having the Power to assume that Shape, probably he might also without, have enter'd thro' the Keyhole, and open'd the Door at Pleasure? But in case of Diabolical Practices, Spells and Charms, we are not to put so many Questions, for they will too much puzzle the Enchanters, Sorcerers and Devils.

Has any body a large Crop of Corn, bending under the Weight of its Ears, and ready for the *Scythe*? He need not run after Reapers, a Conjurer will spare him that Trouble and Charges. Let him only buy a *Scythe*, and the Sorcerer will make that of it self, cut down as much as the best Reaper can. He will have the Pleasure of seeing it fly from one end of the Field to the other, without the Assistance of any Hand, and in short all his Corn reap'd. At least he is made to hope so, and an instance of this sort is produced (*a*); but let him consider whither it be to be depended on.

How would you be surpriz'd at the Noon of the finest and brightest Summers Day, to see the Sun at once wholly darken'd, and Darkness o're-spread the Face of the Earth? But say the *Dæmonographers*, 'tis in the Power of a Conjurer to shew such a sight (*b*).

That the Sculls of the Dead which you meet with in Church-yards may appear less horrible to you, learn of the *Dæmonographers*, that 'tis in your Power to make them utter Oracles (*c*), and give true Answers to all Questions which may be put. Thus, as you see, Magic makes use of every thing, and here is nothing but contributes to it.

If

(z) If a Conjurer desires to enter into very narrow Places, the Devil appears in the shape of a *Weesel* or a *Mouse*, and privately opens the Door for him. *Learned Incredulity*, p. 96.

(*a*) *Simon Magus* commanded a Scythe to reap of it self, and it accordingly cut down as much Corn as was possible for the most able Reaper to have done. *Learned Incredulity*. p. 40.

(*b*) *Marcus Paulus* the *Venetian* says in his Voyage to *Asia*, that the *Tartars* cause Darkness whenever they please.

(*c*) *Francis Picus* of *Mirandula*, says, *lib*. 7. *cap*. 10. *de præ. rer*. that in his Time there was a famous Magician in *Italy*, who had a dead Persons Scull, in which the Dæmons gave Answers to Questions, when he held it up against the Sun. *Le Loyer*. p. 413.

Melchior Flavia, a *Franciscan* Monk of *Toulouse*, says in his *State of Souls after Death*, that he knew a Conjurer at *Rome*, who caus'd the Devil to speak in a dead Man's Scull. *Id*. p. 413, 414.

(*d*) The

If you are afraid of Serpents, it renders them ſo harmleſs and docile, that you may both divert your ſelf with them, and make them dance (*d*). And would not ſuch a dance be very pleaſant? Ah! what an agreeable Ball would it be, which ſhould be compos'd of 4 or 500 Snakes, dancing Minuits, Country-dances, and Sarabands on their Tails, keeping Time and cutting fine Capers.

But behold a more wonderful Sight than the Dance of Snakes. Imagine then a Man on a Stage, who throws up another into the Air, tears and pulls him to pieces; that he cuts a Child in two in the Middle, that then he cuts off the Head of a third; this is indeed a horrible Spectacle, but don't tremble, don't fear, but that the Conjurer will ſet the Man and the Child together again, and fix the Head which was cut off in its Place; and theſe People thus torn and cut in pieces ſhall be as whole and ſound as they were before this diſmal Operation (*e*). If you will not believe me inform your ſelves by the Hiſtorians of Sorcerers, and they will furniſh you with Examples: But to ſay truth, I had rather you ſhould inſure the Performance of this, than I.

Would you have a magnificent Entertainment prepar'd by Charms? The *Dæmonographers* will oblige you with one; therefore prepare your ſelf for ſome very ſtrange Sights. To this

(*d*) The Inhabitants of the Coaſts of *Coromandel*, and ſome others of the *Cingalois* and *Malabars*, can charm Serpents to that degree, that by ſinging to them, they make them dance. When they put any Perſon to his Oath, they make him put his Hand into a Pot, in which is a Serpent; and if he receives no Damage by it, they believe he has ſworn true; but if he is ſtung they believe him perjur'd. They Conjure the biggeſt and leaſt Serpents, to prevent their doing them any hurt. *Baldius Pirara.*

(*e*) One *Zedekiah* a *Jew*, threw a Man up into the Air, cut him to pieces, and then reſtor'd him to his former Condition. *Delrio. Diſquiſit. Mag. p.* 121.

A Magician cut off a Foot-man's Head before ſeveral Perſons, to divert them, and with an Intention to fix it on again; but at the inſtant that he made ready to refix this Head, he ſaw another Conjurer hindring him, and finding that notwithſtanding all his Entreaties, he obſtinately perſiſted in obſtructing him, he immediately caus'd a Lilly to ſprout up on the Table, and cutting off its Head, his Enemy fell headleſs to the Ground, and then he ſet on the Foot-man's Head again, and fled away. *c. German. l.* 3. *de Lamys, c.* 3. *l.* 19.

Simon Magus offer'd to have his Head cut off, promiſing to riſe again in three Days. The Emperor took him at his Word, and order'd it to be done; but by his magical Tricks he ſet a Sheep's Head in the Place of his own, and three Days afterwards ſhew'd himſelf in Publick. *Clemens, l.* 2. *recognit. & in Hiſt. S. Petri.*

The *Drumiſſal*, a certain ſort of *Turkiſh* Monks, Vagabond Conjurers and Magicians, cut in two pieces in the middle, Children of ſeven or eight years of Age, and then join'd them together again without leaving any viſible Scar or Mark. *De Lancre. p.* 342.

(*f*) A

this end, and that the whole may be prodigious; imagine this Feast to be made in a Field, at the bottom of several Rocks, water'd with a River passing thro' it, and that several Cows and Bulls are feeding in it. But it being possible that this River, these Bulls and Cows may somewhat incommode the Guests; the Magician will therefore turn the River into another Channel (*f*); force the Cows to be gone, (*g*) and even the Bulls to quit that Pasture, how made soever they may be (*h*). Then the Coast being clear'd, he will in a Moment raise up a Garden, surrounded with Trees, laden with Fruit, with Birds sitting on their Branches to divert you by their melodious Symphony (*i*). He will condense the Air, and turn it into a Wall (*k*) to surround you, so that you shall be sufficiently secur'd against the gazing of any who happen to go that way. After all this Precaution, a Table cover'd with the greatest Delicacies shall present it self to your View (*l*). And all shall be done in as sumptuous a manner as you desire. For if we will believe what Histories says of Magicians, they so absolutely dispose of all created Beings, that they put them to what Use they please. Probably you would drink your Wine cool; you need but say so, and there will fall as much Snow (*m*) as you desire, to gratifie your nice Taste. But who shall wait on you? Who shall rince your Glasses? Who shall change your Plates? Who

(*f*) A Witch the Course of a River did turn.

Fluminis hæc rapidi vertit iter.
Tibullus Eleg. 2.

(*g*) *Pythagoras* one Day seeing an Ox brouzing in a Bean-field at *Tarentum*, whisper'd some Words in his Ear, which made him for ever after forbear eating of Beans. From this time this Ox was always call'd the *Consecrated Ox*, and in his old Days he fed only on what those who pass'd by to the Temple of *Juno* (near which he stood) gave him. *Porphyr. in ejus vita.*

(*h*) *Grilland* tells us, that in the time of *Adrian* VI. a Conjurer by his Charms rendred a mad Bull as gentle as a Sheep.

(*i*) *Zedekiah*, a *Jewish* Physician, in the midst of *Winter*, caus'd to appear a Garden full of Trees, Herbs, Flowers, and Singing-birds. *Delrio.* p. 33. 112.

(*k*) *Necham* says, that *Virgil* surrounded his Dwelling-house and Garden, on which it never rain'd, with unmoveable Air; which serv'd as a Wall to it. *Naude.* p. 446.

(*l*) We read of one *Passetes* an impostor, who caus'd a sumptuous Banquet to appear, and afterwards made it vanish as soon as the Guests were seated at the Table. *Agrippa of the Vanity of Sciences.* c. 40.

(*m*) A Witch dissipated the Clouds, to procure a clear Sky, and produc'd Snow in *Summer* time.

Cum liber, hæc tristi depellit nubila cælo.
Cum liber, æstivo provocat Orbe nives.
Tibullus, Eleg. 2.

(*n*) The

Who shall give the Glass to drink when you call for't? If you desire not to see those who perform these Functions, the Conjurer will call up invisible Spirits (*n*); but if you would see them, two or three Broomsticks shall trot about, go and come (*o*), and immediately present you with utmost exactness, with every thing necessary. During the Repast, to divert your Sight, the Magician will set the abovemention'd Rocks (*p*) to dancing, and make them caper as nimbly as tho' they were turn'd into Puppets. If you, for whose Entertainment I suppose this Feast to be made, are never so little inclin'd to divert your self with the Guests, and play them any Trick, you need only impart your desire to your Magician, and he will change their Hands into Ox's Feet (*q*), at the very instant when they are ready to put them into the Dishes, to help themselves to something to eat; or he will give you Power to attract to you, their Plates, Spoons, Glasses, (*r*) and other Utensils of the Table, at the very moment they are going to use them. In short, whenever you please to desire it, all shall vanish, and if you happen to be far from home, never give your self the trouble of hunting after any other Convenience to carry you, the same Broomstick (*s*) which was your Cup-bearer, shall serve you instead of a Horse, and carry you very easily, and without any manner of trouble wherever you please.

Another wonder is the *necessary Shift* (*t*); a charming commodious Invention: For 'tis pretended, that the Person who wears it, is preserv'd from many Evils. What an excellent

(*n*) The Magicians sometimes cause the Great Cham of *Tartary* to be served at his Table by invisible Spirits. *Le Loyer. p.* 334.

(*o*) *Pancrates*, in *Egypt* clapp'd a Cap on a Staff or Broomstick, which he dress'd up like a Man; and after having mutter'd some Words to it, this Broomstick trotted about the House, and did what was to be done, and when all was done, turn'd it self into its pristine Shape. *Learned Incredulity. p.* 184.

(*p*) *Geffry* of *Monmouth*, l. 5. c 5. represents the Dance of Giants, or great Rocks and Stones, which *Merlin* transported into *England*, to erect a Trophy near *Ambrosiopolis*. *Naud.* 321.

(*q*) *Zito* the *Bohemian* sometimes at Feasts, chang'd the Hands of the Guests into Ox's Feet, to disenable them from helping themselves at Table. *Delrio. p.* 112.

(*r*) *Cæsarious Maltesius*, by moving a bit of Glass, drew to him the Spoons, Plates, and other Vessels which were at the other end of the Table. *Id.* 34.

(*s*) *Monstrelet* mentions one *Andolin*, a Doctor of Divinity, who to enjoy his Pleasures, gave himself to the Devil, did homage to him, and rode to meet him on a Stick.

(*t*) The *Germans* wear the *Shift of Necessity*, or *Necessary Shift*, made after a detestable manner, and full of Crosses all over, to preserve them from all Evils. *Bodin. p.* 57.

(*u*) With

cellent Commodity is this for a Semptress, and what a vast many must she sell of them? But whence is it that we dont see any of them worn? Such a useful thing should, methink, be very common; but yet no body says a word of it, and all the Notion we have of it is from a few Books. Alas! the Reason is, that probably the Traders would not find their Account in this Manufacture.

People daily complain of the Scarcity of Money, that they don't know where to get any, and that there is none stirring in Trade. How comes it that the Magicians don't remedy such a great want? Why don't they produce in the Countries where they live, abundance of the precious Mettal; they, who do it so easily? They need only, as Authors would make us believe, pull off some of the Nap or Wool *(u)* of their Cloaths, and it will turn into so many pieces of current Money; so that an Ell of Stuff might enrich several of those, who daily run into so many complaining Exclamations about the hardness of the times; 'twould be enough for them, for these Magicians to give them only certain Papers; *(x)* which they need only shake, to make Pistoles fall out of them. Is it not because these Rascals of Sorcerers, wholly careless of every thing but their own Profit, content themselves with carrying about with them some Louysd'ors, and other Pieces, with which they buy what is necessary to live at their Ease, and that afterwards by a perpetual Circulation, these Pieces return into their own Pockets again *(y)*? But yet I can hardly bring my self to pass this Judgment on them; because they are generally such miserable Wretches as even themselves want every thing.

To

(*u*) When a certain young Woman in the *Marquisate* of *Brandenburg*, pull'd off the Nap of any bodies *cloaths*, the Wool instantly turn'd into pieces of current Money of the Country. *S. Melancthon* in one of his Epistles.

(*x*) We read in the 8th Book of the Miscellany Relations of *Gilbert Cousin* of *Nazareth*, that a Paper was given by an unknown Person to a Youth of fifteen Years of Age, from whence us'd to issue as many pieces of Gold as he desir'd, provided that he did not open it, for it was folded up. Some Crowns dropt from it; he opened it afterwards out of Curiosity, found in it several horrible Figures, and threw it into the Fire, where it was half an Hour, but would not burn.

(*y*) A Conjurer when he bought any thing, and paid for it in good Money, cry'd out, *Refuga pecunia*; and the Money which he had given out, immediately return'd to him. *De Lancre. p.* 194.

Pasetes, a famous Magician, bought every thing very cheap; for by the Artifice of the Devil, the Money always return'd into the Purse. *Guilielmus Parisientis.*

Several Witches and Conjurers have depos'd that the Devil gave them certain Money, which vanish'd in their Purses, if not spent in 24 Hours. *De Lancre. p.* 396.

(z) A

To force Souls from the Places of their residence after Death (z); to make them stalk before them in the Shape of Ghosts, (a) like so many Ruffians to clear the way for the Conjurer; are things not at all strange in Magic; but seem only a Diversion, and slight Tryal of its *Powers*. Should not one in considering these pretended magical *Powers*, be apt to alledge, that the Souls of the Dead have no certain and fix'd place in the other World; since a wretched Conjurer can fetch them from the places of their Residence, and make them come whether he pleases? If Sorcerers have so much power over the Affairs of the other World, are we to be surpriz'd at that which is ascrib'd to them in this? As for instance, of producing *Clouds* and raising *Hurricanes*, (b) whenever they please; of building of *Palaces*, strange Towers, filling them with wonderful Things, and making them vanish (c). To bestow

(z) A celebrated Author says, that the Emperor *Heliogabulus* was so profoundly skill'd in Magic, that by his Charms and Spells, he forc'd out of Hell the Souls of *Severus* and *Commodus*, with whom he talk'd, to learn future Events. *Dion. Xiphilin.*

A Witch open'd the Earth by her Singing, and fetch'd the *Manes* out of the Graves.

Hæc cantu finditque solum, Manesque Sepulchres elicit.
Tibull. Eleg. 2.

(a) *Anestasius* of *Nice* says, that *Simon Magus* caus'd several Ghosts to march before him, which he said were the Souls of dead Men.

(b) *Roger Bacon* promised to produce artificial Clouds, make the Thunder roar, raise Lightning in them, and then to melt them into Rain. *Gaffarel*, p. 365. The People believe at least as much as this of Magicians.

(c) *Don Rodriguez*, who usurp'd the Kingdom of *Spain*, wanting Money to raise an Army with Expedition to oppose his Enemies, resolv'd to open a Place call'd the *Enchanted Tower*, near *Toledo*, in which was reported to be contain'd a Treasure, which none had ever yet dar'd to search after. This Tower was situated betwixt two sharp Rocks, about half a League Eastward of *Toledo*; and above the Level of the Ground, was a very deep Cave, divided into four several Vaults, across a very narrow Aperture, cut in the Rock, and shut by an Iron Door, which is said to have been secur'd by a thousand Locks, and as many Bolts. On this Door were several *Greek* Characters, which bare several Significations, but the prevailing Opinion was that they contain'd a Prediction of the Misfortune of him who should open that Door. *Rodriguez* caus'd several Flambeaux to be made which the Air of the Cave could not extinguish; and having forc'd open the Door, enter'd himself, follow'd by several Persons. He had scarce gone a few steps, before he found himself in a very fine Hall, enrich'd with Sculptures, in the middle of which was a brazen Statue, representing Time set on a Pedestal of three Feet high, and holding in his right Hand a Javelin, which he struck against the Ground continually, and his Blows echoing in the Cave, made a terrible Noise. *Rodriguez*, very far from being affrighted, assur'd this Phantom, that he did not come to make any Disturbance in his Habitation, and promis'd him to go out again as soon as he had seen all the Wonders of that Place; on which the Statue gave over striking. The King encouraging his Followers by his Example narrowly search'd this Hall, at the Entry of which

stow on Women insuperable Charms, to subject the Hearts of Men, even of the greatest Princes, and make them follow them every where *(d)*; to cause both living Animals *(e)*, and their

which was a round Cave, from whence issued out a sort of Water-fall, which made a hideous Noise. On the Breast of this Statue was written in *Arabic*, *I do my Duty*; and on the Back, *to my Assistance*. On the left side against the Wall were the Words, *Unfortunate Prince, thy evil Destiny has brought thee hither*; and on the Right, *Thou shalt be deposed by foreign Nations, and thy Subjects shall be punished as well as thee for all their Crimes. Rodriguez* having satisfied his Curiosity, went out, and hardly had he turned his Back before the Statue began to strike again: This Prince caus'd the Door to be shut again, and stopt up the Place with Earth, that no body might enter for the future. But on the same Night, at that Place were heard great Cries, which preceded a terrible clap, something like a great clap of Thunder; and on the next Day the Tower was vanish'd, and no sign of it left, which could render this Place remarkable. *Abuleacim Taristabentariq*, in his History of the Conquest of *Spain* by the *Moors*, lately translated into *French*. See the Historical Voyages of *Europe* by *Dordan*.

(*d*) A Witch to make a young Man love her, plac'd under his Bed a Toad in a Pot, with its Eyes shut, which wrought so on him, that he quitted his Wife and Children, without so much as remembring them. His Wife found the Charm, burnt it, and her Husband return'd home. *Delrio*. p. 422.

Francis Petrarch, in an Epistle speaking of his Journey to *France* and *Germany*, says, that a Priest told him the following Story at *Aix*. *Charles the Great*, after having conquer'd several Countries, fell so passionately in love with a silly mean Woman, that he neglected not only the Affairs of his Kingdom, but even all care of his own Person. This Woman dying, his Passion was not extinct with her, but he continu'd fond of, courted and caress'd her Corps, as he us'd to do her Person, when living. Archbishop *Turpin* being inform'd of the Continuance of this horrid Passion, went one Day when that Prince was absent, into the Chamber, where the Corps lay, in order to search it, to see if he could not find some Charm about it, which might occasion this preposterous Inclination. Accordingly he found under her Tongue, a Ring, which he took with him. On the same Day, *Charles the Great* returning to his Palace, was very much surpriz'd to find such a filthy putrid Carcass, and recovering himself out of his profound Stupidity, he caus'd it to be immediately buried: But grew full as fond of the Archbishop as he had been of the dead Body, follow'd him wherever he went, and remain'd inseparable from him. This Prelate on discerning this Distraction, threw the Ring into a Lake, that no body for the future might ever make use of it. On which *Charles the Great* grew so passionately fond of that Place, that he never went out of the City of *Aix*. He built there both a Palace and a Monastry, where he ended his Days, and resolv'd to be bury'd there, and is said to have order'd in his Will, that the Unction of all the *Roman* Emperors should be first celebrated there. *Pasquiers Recherches. l.* 5. *c.* 31. The Criminal Justice of *France* signaliz'd by the most remarkable Instances, from the Establishment of that Monarchy to this time (1622.) By *Laurence Bouchel*, Advocate in the Court of Parliament, *Tit*. 15. *chap*. 7. *p*. 553, 554.

(*e*) *Paul Grilland, l. de Sortileg. Sect*. 7. *Num*. 24. tells us, that he saw one *Frances de Sienna*, a Witch burnt at *Rome*, who made a Dog speak before a great concourse of People.

Cedrenus relates, on the Credit of certain supposititious Acts of St. *Peter*, which pass'd for genuine in his Time, that *Simon Magus* had a great Mastiff, that discours'd all those whom his Master would not allow to enter; that St.

their Shapes, to speak and discourse equally; (f) to kill People by maiming Statues; (g) privately to preserve several savage Monsters, in the Waters, under Edifices; (h) to render Men victorious in all kind of controversial Disputes; (i) to get all the Snakes of a Country together in one place; (k) to turn one self into a Butterfly, when pursu'd; (l) to bestow the Talent of succeeding in Poetry; (m) to prevent a Man's ever

St. *Peter* wanting to speak with *Simon* commanded this Dog to declare to his Master, with a human Voice, that *Peter* the Servant of God, would speak with him: That the Dog deliver'd this Message, to the great surprize of those who were with *Simon*; but that *Simon*, to shew that he was not less skilful than St. *Peter*, order'd the Dog to invite him in; which he immediately did.

(*f*) The four golden Birds, which the *Babylonish* Magicians call the Tongues of the Gods, made accurate Speeches, to persuade the People to the Loyalty and Affection which they ow'd to their Prince. *Learn. Incred.* p. 99, 28.

(*g*) *Theophilus*, a *Greek* Emperor, being oblig'd to reduce to reason one of his Nations, that had revolted under the Command of three Captains, consulted the Patriarch *John*, a great Magician, who advis'd him to get made three great Iron Hammers, and place them in the Hands of three strong Men; which being done, the Patriarch conducted these three Men to a brazen Statue with three Heads in a Canal, where they strook off two of these Heads with their Hammers, and only bent the Neck of the third; after which a Battle was fought betwixt *Theophilus*'s Lieutenants, and the Rebels; two Captains were kill'd, and the third wounded, and disabled for the future. *Zonara t.* 3. *of his Annals*.

(*h*) I don't believe any thing more impossible, than the Event which gave *Merlin* an opportunity of uttering his Prophecies; namely, that K. *Vortiger* was advis'd by his Magicians to build an impregnable Tower in some part of his Kingdom, where he might secure himself against the *Saxons*, whom he had invited from *Germany*; and that beginning to build it, the Foundation was scarce laid, before it was swallow'd in one Nights time. On which the Conjurers persuaded him, that to render the Foundation firm and stable, it ought to be mixt with the Blood of an Infant, born without a Mother, such an one as *Merlin* was: Who, after a tedious search, being brought to the King, first of all argu'd against his Magicians, and inform'd them, that under the Foundation of that Tower there was a great Lake; and that below that Lake, there were two large and voracious Dragons, the one red, which notify'd the People of *Britain* or *England*; and the other white, which represented the *Saxons*; which were no sooner discover'd, than they engag'd in a furious Conflict, on the success of which the Prophet *Merlin* began to weep like a Woman, and chaunt out his Predictions concerning the future State of *England*. *Naude's Apol.* 320, 321.

(*i*) *Theodore Tronchin*, Professor of Divinity at *Geneva*, tells us, that *Cayet* contracted with Satan, under the Name of *Terrier*, Prince of the Subterranean Spirits, to render him successful in his controversial Disputes against the Protestants, and a complete Scholar. *Crit. Dict. t.* 2. *p.* 713.

(*k*) A Conjurer, after having by his Charms forc'd a great number of Snakes into a Ditch, was at last kill'd by one of them, of a prodigious Bulk. *Delrio, p.* 153.

(*l*) A Witch turn'd her self into a Butterfly, to escape those who pursu'd her. *De Lancre, p.* 313.

(*m*) Some Children give themselves to the Devil, that they may be enabled to make good Verses; and they accordingly succeed in their Contract. *Id.* 176.

(*n*) The

ever sinking in the Water; (*n*) tho' he can't swim, to enable him to travel whither he pleases, (*o*) by barely turning his Hat towards the Place to which he would go, and that instantly; to extend the Bulk of any Person in a frightful manner, at pleasure, and turn his Belly into a Court-yard; (*p*) to fly in the Air, and transport ones self in a fiery Charriot; (*q*) to force Trees to salute and make Compliments when we pass by them; (*r*) to make Children issue out of a Spring, without ever having put them into it, or their going into it themselves; (*s*) to produce Mountains and Rivers by throwing Stones and Water behind one; (*t*) to render one self invisible; (*u*) to appear with two Faces; (*x*) to force the Figures out of a piece of Tapistry, and set them to fighting; (*y*) to attract to one the Corn, Milk or Trees of ones Neighbours,

(*n*) The *Thebeian* Conjurers kill Men with their Breath; and cannot sink in the Water. *Le Loyer p.* 326.

The Devils being once entred the Bodies of Conjurers, render it impossible to drown them. *De Lancre, p* 11.

(*o*) King *Eric* transported himself in the Air, to whatever place he aim'd at, by turning his Cap *Delrio p.* 175.

(*p*) A Woman who was bewitch'd grew so monstrous fat, that her Belly cover'd her Face. Besides which, in it were heard the natural Noises made by Chickens, Cocks, Ducks, Dogs, Sheep, Oxen, Hogs and Horses. *Delrio p.* 193.

(*q*) *Wierus* says, *lib. de Præstigiis*, that he saw in *Germany* a Jugling Conjurer, who ascended into the Air in the day time, before all the People; and that his Wife taking hold of his Legs was also rais'd up with him, and the Maid also in like manner follow'd her Mistress, and that they hung thus for a long time in the Air. *Bodin. p.* 431, 432.

In the Reign of the Emperor *Claudius*, at *Rome*, *Simon* the famous Magician, surnam'd *Magus*, of the City of *Gytta*, was seen to transport himself in a Chariot of Fire, and fly thro' the Air like a Bird. *Learn. Incred. p.* 28. 'Tis added, that St. *Peter* by his Prayers, made him fall down and break his Legs. S. *Clement. l* 6. *constit. ch.* 9. *Arnob. advers. Gentes, Id.* 41.

(*r*) *Iespesion*, a *Gymnosophist* Prince, to shew that he could charm Trees, commanded a large Elm to complement *Apollonius*, which it did; but in a shrill and effeminate Tone. *Learn'd Incred. p.* 995.

(*s*) *Jamblichus* one day bathing himself in the *Syrian* Baths, by striking the Water with his Hands, and privately muttering some Words, rais'd out of the two Springs two young Children, who came and embrac'd him, and then return'd into their Fountains. *Id. p.* 1060.

(*t*) Conjurers by throwing Stones behind them, raise Mountains; and by throwing Water over their Shoulders, produce Rivers. *Le Loyer* 329.

(*u*) *Gyges*'s Ring render'd him invisible, when he turn'd the Signet towards his Hand, and visible again when he turn'd it outwards. *Herodotus l.* 1. *Cic. l.* 3. *Offic. St. Greg. de Naz. Hym.* 11. *Thiers. t.* 1. *p.* 361.

Simon Magus render'd himself invisible whenever he pleas'd. *S. Clem. recognit.* & *l.* 2. *Constit. Apostol.* 'Tis also reported, that he form'd Men of Air in a moment; that he made brazen and marble Statues move; that he went thro' the Flames without being burnt, and that he flew thro' the Air. *Learn. Incred. p.* 40.

(*x*) *Simon Magus* appear'd sometimes with two Faces. *Id. ib. Del. p.* 124

(*y*) A Magician caus'd to issue out of a Tapestry nine Combatants, and set them to fighting. *Le Loyer, p.* 471, 472.

bours; (z) to cause terrible Horns to sprout out of a Man's Head immediately; (a) to torment new marry'd People with the most dangerous Fascination, (b) and to cause it to hail (c) at the instant that the Effect of this cruel Operation is removed; and this is a Conjuration, against which, even Magic it self, and the rest of the superstitious Practices, teach us Preservatives and Remedies, (d) whilst indeed the most effectual way would be, the curing of deprav'd Imaginations. (e)

I appeal

(z) Magicians draw their Neighbours Corn into their Granaries. *Turnebus*, *Delrio* p 141.

A Witch made the Devil milk all her Neighbours Cows, and bring the Milk to her. *Id.*

A Heretick of the Sect of the *Pneumatomachians* at *Chizicko*, says *Anastasius* of *Nice*. *Quæstionibus de Sacr. Script.* forc'd an Olive-Tree out of his Neighbour's Field to his own House, to shade his Window, that his Scholars might not be incommoded by the Sun.

(a) *Zito* the *Bohemian*, seeing People very earnestly looking out at their Windows, at a Sight which gratified their Curiosity, immediately fix'd a large pair of Stags horns to each of their Heads, to hinder them pulling them in again. *Delrio* p. 112.

(b) A King of *Egypt* was, for some time, by Fascination rendred impotent. *Herodot. l.* 2. As was also *Eulalius* by his Concubines. *Greg. Turon. l.* 10. *c.* 8. *Brunichilde* by Charms hindred the Consummation of the Marriage of the *Infanta* of *Spain* with King *Theodoric*. *Aimonius l.* 3. *c.* 94. A Jew made a Separation between *Peter* King of *Castile* and his Queen. *Roderic Sanctius Histor. Hispan. part.* 4. *c.* 14.

'Tis said in the Chronicle of *Albertus Argentinensis*, that *Margaret*, who marry'd Count *John* of *Bohemia*, having liv'd with him three Years, without his being able to consummate the Marriage, they were divorc'd.

The Law of *Charles the Great* says, *Si vir & mulier conjunxerunt se in matrimonium, & postea dixerit mulier de viro, non posse nubere cum eo; si potest probare quod verum sit, accipiat alium. Capitul. l.* 6. *c.* 55.

(c) 'Tis a current Tradition, that it hails when ever any fascinating Charm is remov'd. *Bayle's Answer to a Country Gentleman's Questions, t.* 1. *p.* 297.

(d) To prevent Fascination, wear a Ring, in which is set a Weesel's right Eye. *Solid Treas. of little Albert*, p. 14.

Si quis die aliquo, cum radiosus sese superat ex mari, &c. ter pronunciet Tomon; res maritalis prius maleficio funerata, reviviscit. (Autor ridet) De Idololatria Magica. Dissertat. Joan. Alesaci Theologi Parisiensis.

Eat Hemlock to dissolve all fascinating Charms with which you are afflicted. *Thiers. t.* 1. *p.* 170.

To free those who are fascinated, and break the Charm, the Husband must piss across the Wedding-Ring; or his Wife must void her Excrements in his Shoe, and if he smell them stink, he will recover of his Infirmity. *Jos. l.* 1. *against Appian Alex. Cardan. l.* 16. *de rerum venerate c.* 89.

To cure Fascination let the Woman make water thro' a Ring. *Answ. to Country Gentleman's Quest.* t. 1. p. 297.

The Ancients sang certain Verses in the Celebration of the Nuptial Solemnities, to prevent Fascination. *Versus canebantur in Nuptiis, quia fascinum putabantur arceri. Festus.*

Pliny says *l.* 28. *c.* 19. That if the Threshold and Posts of the *Door* be smear'd with Wolves-grease, when the new marry'd Couple go to Bed, no Charm can affect them.

(e) A very noble Earl (says *Montague l.* 2. *p.* 105, 106.) with whom I was very intimate, marrying a fine Lady, who had been courted by another Gentleman, who was present at the Nuptial Feast; put all his Friends in

I appeal to the Reader, whether, after this Train of Particulars, 'tis not natural to conclude, that Magic pretends to more than we are oblig'd to believe? I stop here, for I should never have done, if I should continue the Catalogue of Examples, and swell it to as great a Bulk, as the Books written by the Demonographers: If I would, I say, speak of certain Words (*f*), to which are attributed the Power of invoking Devils; the Custom of weighing Men to discover whether they are Conjurers; (*g*) what is requisite to a Conjurer to remove the Charm which he has fix'd; (*h*) the effects

in great pain, and especially an old Lady, his Relation (who gave the Entertainment at her own House) for fear of Fascination; which she gave me to understand. I intreated her to depend on me in this Case. I hapned to have in my Chest a little flat piece of Gold, on which were graven some Celestial Figures, design'd against the heat of the Sun, and to cure the pain of the Head, by applying it to the Suture of the Head; and to keep it fast, twas sew'd to a Riban to tie under the Chin. An Extravagance very near of kin to that of which we are speaking. *James Pelletier*, when he liv'd with me, made me this extraordinary Present, which I at this time thought of making some use of; and told the Count, that perhaps he might be in danger as well as others, there being some Persons there who might play him that Trick; but that he should boldly go to Bed, and I would deal with him like a Friend; and, if occasion requir'd, would not spare working a Miracle which I had in my power, to serve him, provided that on his Honour he would promise to keep it very secret: Only, that when they came to bring him the Sack-posset, if it went ill, he should make a Sign to me; which he accordingly did, both his Mind and Ears being fill'd with the fancy that he was fascinated. I then whisper'd him in the Ear, that he should rise, on pretence of driving us out of the Chamber, and, in a jesting manner, take from me the Night Gown which I had on (we being both about the same size) and put it on, as soon as he had follow'd my Prescription; which was, that after we were gone he should retire to make Water, should three times pronounce such Words, *&c.* that at each of these 3 times he should wind the Riban, which I gave him in his Hand, *&c.* This done, having at the third time strained the Riban very tight, and ty'd it well, that it might neither slip nor untie, he should boldly and securely return to bed, *&c.* These apish Tricks have the greatest effect; it cannot enter into our Thoughts, that such strange means as these don't result from some abstruse Science. In short, 'tis certain that my Characters, by the effect, were found to be rather Venereal than Solar.

(*f*) *Agrippa* says, that the Magical Words which those who enter into a Compact with the Devil make use of to invoke him, and to succeed in their Undertakings, are, *Dies, Mies, Jesqnet, Benedo. Efet. Douvema Enitemaus. Trevoux Dict.*

(*g*) In *Holland* they weigh those accus'd of Witchcraft, and those who weigh less than the weight (which is what 'tis suppos'd they ought to weigh) put in the other Scale, pass for Conjurers. There is no settled weight; but those who weigh them, proportion the weight only to their Bulk and Appearance. This is practis'd in the City of *Oudewater*. They weigh only Strangers. *World bewit. t.* 1. *p.* 319, 320.

(*h*) Conjurers in removing a Charm are forc'd to send it to some more considerable Object, than that from whence they take it, or else 'twill redound on themselves. *Bodin. p.* 251, 259.

fects produc'd by the bare suspicion of a Spell; (*i*) of the use which Magicians make of Toads; (*k*) of certain Circumstances, with regard to Conjurers, when they are in the Hands of Justice; (*l*) of Days in which they cannot conjure; (*m*) of their whimsical Imaginations about the Nails; (*n*) of *Agrippa*'s Dogs; (*o*) and of Conjurers Dreams (*p*). I say again,

(*i*) 'Twas the ancient practice of Witches and Poisoners, to mutter some Words over their Poisons. The Effect of the Venom was more certain, when the Patient suspected some Charm. *Answ. to the Questions of a Country Gent. t.* 1. *p.* 74.

(*k*) The Witches are generally found stor'd with Toads, which they feed, and dress up in Liveries, and call them in the Country of *Valois*, *Mirmilots*. *Bodin*. 223.

What hapned in *September*, 1610. about a League from the City of *Bazas*, is very remarkable. As a Gentleman was walking in the Fields, he saw a Dog scratching and barking about a Hole, as if a Hare had ran into it. On this he resolv'd to see why the Dog scratch'd and bark'd at that rate. Accordingly he open'd the Hole, and found in it two great Pots, ty'd together Mouth to Mouth, and stop'd up; but the Dog not being quiet at this, he open'd them, and found them fill'd with Bran, in which was a great Toad, dress'd up in green Taffata. A Man that was by said, that he had put it there, with an intention, when the Toad should be dead, to take out of his Head the Stone call'd the Toad-stone. But the green Taffata gives reason to think, that he had another design. *De Lancre p.* 133, 134.

(*l*) *Spranger* the Inquisitor observes that a Witch, tho' in custody, may incline the Judges to pity if she can but cast her Eyes on them first. *Bodin.* p. 371.

'Tis thought, that a Conjurer cannot remove the Charm which he has fix'd, whilst he is in the Hands of Justice. *Thiers. t.* 1. *p.* 273.

(*m*) Fortune-tellers, and Conjurers, and such other sorts of People, cannot foretel any thing on a *Friday* or *Sunday*. Nor does the Devil so commonly celebrate his Festivals, or hold his Assemblies on those, as on the other Days of the Week. *Le Lancre p.*112

(*n*) *Pythagoras*, who some will have to have been a Magician, conceal'd a sort of Conjuration, or Secret, in the Nails, by that Precept, *Præsegmina unguium criniumque ne commingito!* and *Pliny* says, that the parings of the Nails of the Hands and Feet, incorporated in Wax, Magicians make a certain Remedy and Charm against Fevers. He adds, that they prescribe the laying the parings of Nails at the Mouths of the Holes of Pismires, and that the first of them which can be taken coming out, hung about the Neck, will cure the Fever. *De Lancre*, 301.

The Devil forbid a Sorcerer ever paring the Nails of his left Thumb. *Id. p.* 263.

M. P. pretends, that if one pair ones Nails on the Day of the Week which has an R in it, little troublesome bits of Skin, call'd *Reduviæ*, will grow at the Root of them.

(*o*) *Paulus Jovius* says, in his Elogies, that *Agrippa* dy'd very poor and abandon'd by every body, in the City of *Lyon*; and that touch'd with remorse, he turn'd away a black Dog which had follow'd him all his Life; taking off his Collar, which was full of Images and Magical Figures, in a rage, *Abi, perdita bestia, quæ me totum perdidisti.* After which, the Dog ran and threw himself into the *Saone*, and was never after seen or heard of. *Naude p.* 305.

As for this Story of *Agrippa*'s Dog, which is represented to us with more Eloquence than Truth by *Paulus Jovius*,

Venalis cui pleura fuit, cui gloria Flocci.

he kept several Dogs which he lov'd, as *Alexander the Great* did his *Bucephalus*;

again, I should never have done, if I pretended to carry this Argument as far as my reading would furnish Matter. But I conclude, that what I have said is sufficient to give a clear Idea of what we term Charms or Spells, and hint to the Reader what Judgment he is to form, with regard to them: But let's now return to Monsieur *Oufle*; for what he's going to do, and what will speedily happen to him, very well deserves our Attention.

phalus; the Emperor *Augustus*, a Parrot; *Nero*, a Starling; *Virgil*, a Butterfly; *Commodus*, an Ape; *Honorius*, a Hen, and *Heliogabalus* a Sparrow. *Agrippa* speaks of his Dogs, *Ep.* 72, 74, 76, 77. *Wierus*, who had been his Servant, yet says that he had but two, who were continually with him in his Study; one of which he call'd *Monsieur*, and the other *Mademoiselle*. *Id. p.* 309.

(p) We have seen Witches at *Bayonne*, who, after having slumber'd whilst under the Torture, as tho' they had been in some delicious Trance, affirm'd they came from Paradise, and had spoken with their Master. *De Lancre*, *p.* 57.

CHAP. X.

Of the great uneasiness which Monsieur Oufle *gave his Wife and Children, on account of a very scandalous Adventure that happen'd to him, on his fancying that a Woman had bewitch'd one of his Horses; the Measures he took to remove the Charm, and secure himself.*

WE have seen how thoroughly Monsieur *Oufle* was convinc'd of the Power of Conjurers, and in what continual fear of them he liv'd. And now we shall find that that Persuasion and Fear drew him into a very melancholy Adventure; in which we shall doubtless be more than ever surpriz'd at this poor Man's ridiculous Prepossession; deplore his great Weakness, and the prevalent Disposition observable in him, to render himself, by his Credulity, the wretched Victim to so many extravagant Fancies. I have several times said, and cannot be weary of repeating it, so advantageous, I am persuaded that my Repetitions are in this regard, to those who shall read this History: I then, I say, once more affirm, that we cannot be too liberal of our Advice, to those who give themselves up to the reading of Books which treat of wonderful Events, extraordinary things, superstitious Practices; and give us I know not how many Tales of what they call Sorcerers, Magicians, Conjurers, wanton Spirits, Fortune-tellers, and the like, which spread spread themselves in all Parts as incontestable Truths; which weak People are extremely fond of believing, and which Men of truly sound Sense, justly reject, when back'd by no other Authority than the bare Relation of them. 'Tis indeed true, that there are very few who dare openly reject them; such great Apprehensions have they, that their refusal to receive them should pass for such a blameable Incredulity, as might render them universally odious. I say universally, because

cause the number of those addicted to swallow any Errors easily, is much larger than that of those who are able to distinguish Truth from Falsity, and have resolution enough to shew the Constancy and Courage which is necessary to reject these Errors. We daily see that Learned Men dare not speak without fear and trembling, if I may so express my self: when they engage the Stories, which certain Women, who have an interest in managing them, relate of Charms and Apparitions; because they expect, that these Women will not fail to say, or at least conclude themselves, that the learned Men don't believe that there is a God, when they doubt the Truth of a wanton Spirits playing like a Child; that a Sorcerer has caus'd it to hail, thunder and lighten at his pleasure; or, lastly, that the Devils have as absolute a Power of disposing of the Elements, as the supreme Being who created them. Nothing is more common than this Sentence, which the Ignorant pass on those, who being fully resolv'd not to believe without knowledge, are not so credulous, as, like them, to believe every thing blindly which they either hear or read. Perhaps it may be alledg'd, that my Preamble is too long, and raises the Reader's Expectation of the following Adventure too high: But I conclude it, however desirous I am to inlarge it; and assure the Reader, that I end it only in hopes that he, by his Reflections, will supply what I should have said farther for his Edification: I mean, to weigh vulgar Opinion by Reason and Evidence. The Adventure was as follows.

Monsieur *Oufle* had one of the finest Saddle-horses, not only of that Country, but of the whole Kingdom. He was very strong, spritely, fleet, and extraordinary finely turn'd. His beautiful Shape so charm'd several famous Painters, that they earnestly desir'd leave to draw his Picture, which was sold very dear. We are also assur'd, that this Horse cost two hundred Pistoles; and that Monsieur *Oufle* might have had a much greater Price for him, if he would have sold him.

Our superstitious Visionary riding this extraordinary Horse one Morning about a League out of Town, to take the Air, or perhaps, to show how well he was mounted, returned home to Dinner; when he observ'd a Lady standing at her Door; and what made him take notice of her, was, that she kept her Eyes continually fix'd on his Horse, as

ſar as ſhe could ſee him. She was a very big Woman, a little old, rather ugly than handſom, and dreſs'd in an old black Night-gown, with her Sleves coming over her Hands, as Widows or profeſt Devotees generally are, and 'tis reported that ſhe was both. This diſmal Dreſs, Age, Uglineſs, long Shape, and fix'd and ſtedfaſt Looks, all joyn'd to perplex Monſieur *Ouſle*, and occaſion his making ſome Reflections, which were not very much in favour of the Lady, and made him fear, in general, that ſhe had ſome ill Deſign on him: I ſay in general, becauſe at that time he had not in his Thoughts hit on any particular. He rode on till he came home. After Dinner, his Son *Sanſugue* mounted the ſame Horſe (unknown to his Father, and with all poſſible caution to keep him from the knowledge of it) and rode to the Country-houſe of one of his Friends, who was to give an Entertainment to ſome Ladies, and who had invited him in the moſt preſſing manner to partake of it. The whole went off as well as the Gueſts of both Sexes could wiſh: But I forbear particularizing on this Feaſt, becauſe 'twould be uſeleſs, with regard to the Adventure of which I am to ſpeak. But it is ſtill neceſſary to our comprehending it, to add, that *Sanſugue* return'd home at night, mounted double on the ſame Horſe; that is, with a young Lady who paſs'd for his Miſtreſs, and who, as well as he, was more in haſte to return home than the reſt of the Company. This double weight, and violent hard riding him, to get home at their deſir'd time, threw the Horſe into ſuch a Condition, that on the next day he could ſcarce go. *Mornand*, who was in the Secret with *Sanſugue*, inform'd him of it; and they agreed together to ſay nothing at all of this unhappy Adventure, but only to give Monſieur *Ouſle* notice, how ill the poor Beaſt was. *Mornand* undertook to be the Meſſenger of this ill News; of which he made no difficulty, becauſe he well knew that his Maſter would not charge him with any thing on this account. He was not miſtaken; for as ſoon as Monſieur *Ouſle* had heard this, and ſeen his Horſe, very far from ſuſpecting either *Sanſugue*, or *Mornand*, of having any ſhare in the cauſe of it, he immediately call'd to mind the tall, ugly, old Lady in black, whom he had look'd on as earneſtly the day before, as ſhe on him. In a word, he took her for a Witch, and believ'd, that by her ſteddy looking on his Horſe ſhe had bewitch'd him; concluding, that 'twas impoſſible that the ſhort ride which he took, could

could ever reduce the Horse to this extremity; and that this Illness could no otherwise be produc'd, than by a most expeditious and violent Charm. On this conclusion, he immediately resolves to discover the Truth, by a very violent Method; of which the Note hereunder (*a*) will inform us. But, on second Thoughts he came to be of Opinion, that 'twas better to go first to the Lady, and engage her by Reason, gentle means, and Entreaties; or if they fail'd, by Threats to dissolve this pretended Charm. This Method he resolv'd on; but did not go about it, till after he had arm'd himself, according to what he had met with in his reading, against the danger of being bewitch'd himself. He did not content himself with one Preservative, but provided himself with all those with which his Library would furnish him. These Preservatives will appear truly wretched to the judicious Readers: But such Readers would appear as contemptible to Monsieur *Oufle*, if they should hint to him, that they had no Opinion of them. Thus Men esteem and despise, according to the turns which they give to their Fancy, when they hit on such as Monsieur *Oufle*, who believe without Ratiocination or Reason, for no other end, than to maintain and defend what they believe without Reason.

Proceed we to these Preservatives: He put into his Pocket Salt, (*b*) and Onions; (*c*) he spit on his Urine, (*d*) and afterwards wash'd his Hands and Feet with it; (*e*) he also spit on the

(*a*) In *Germany*, when they would find out the Witch who has maim'd or bewitch'd a Horse; they get the Guts of a dead Horse, and draw them to some House. which they enter, not at the common Door, but by the Cellar, or under ground, and burn the Guts: At which, the Witch who has laid ou the Charm, will be seiz'd with Colic Pains in her Guts and will make directly to the House to get a Coal of Fire, when the Pain will cease; but if they will not open the Door to her, the House will be darkned, and such terrible Thunder will arise in it, as will threaten its destruction, if those within persist in refusing her entrance. *Bodin*, 289.

(*b*) Some carry in their Pockets Salt, or a Date-stone polish'd, to drive away evil Spirits. *Thiers*. 172.

(*c*) The Lady *Chantocorena* having thrown Powders on a Garden, and on a Meadow, infected every thing in them, except the Onions, because the Ancients took them to be great Deities. *De Lancre p.* 340.

(*d*) According to *Pliny*, to secure one from Enchantments, one is to spit on recent Urine, or on the right Shoe. *Le Loyer* 830.

(*e*) *Ostanes* the Magician prescrib'd the dipping of our Feet, in the Morning, in human Urine, as a preservative against Charms. *Ibid.*

With

the Shoe of his right Foot; (*f*) on his Hair; (*g*) and three times in in his Breast; (*h*) he broke a Looking-glass on purpose to lay several bits of it on his Shoulders; (*i*) he joyn'd two Cains together to make them one, but in such manner, that they might contain Quicksilver betwixt them, (*k*) without any danger of its running out; he greas'd his Shoes himself with Hogs-grease; (*l*) he sent to buy a little Broom (*m*) to carry to the Lady's Lodging, and made use of it, as directed by his reading; he also carry'd with him a sort of Cake, to give the first poor Body whom he should meet in his way. (*n*) These are very whimsical Preservatives: I don't think that the Reader has here discover'd any sort of relation betwixt their Properties, and the pretended Charms which they undertake to engage,. at least I can say for my self, that I cannot find any such thing. But indeed Superstition will never bear close Reasoning, it being always sure to lose ground by it. What did I say, close Reasoning? We ought not to reflect on it at all, with an intention to find any reason in it, for

Wash the Hands in Urine in the Morning, to divert Charms, or render them ineffectual. 'Twas for this reason that the Judge *Paschasius* caused St. *Lucy* to be wetted with Urine; because he imagin'd that she was a Witch, and that by that means she might elude the Torments which he was preparing for her. *Apud Surium Thiers. t.* 1. *p.* 171.

(*f*) Spit on the Shoe of your right Foot, to secure your self against Charms. *Thiers. t.* 1. *p.* 171.

(*g*) Spit three times on the Hair which comes off in combing your Head before you throw it to the Ground, to preserve your self against Charms. *Id. p* 171.

(*h*) Spit once, or three times in your Bosom, to prevent being charm'd. *Id. ibid.*

Despuit in Molles, & sibi quisq; sinus.
Tibull. l. 1. Eleg, 2.

(*i*) Certain superstitious Women fasten to their Childrens Shoulders pieces of broken Looking-glasses, or pieces of Sheep or Fox Skins, to guard them against the poisonous Looks of Conjurers. *Martin de Arles Tract. de Superstit. Thiers. t.* 1. 366, 367.

(*k*) Who can persuade himself that Quicksilver, inclos'd betwixt two Canes, can hinder all manner of Charms and Spells. *Learn. Incred.* 96.

'Tis said, that Quicksilver plac'd betwixt two Canes hinders Enchantments. *Delrio* p. 9.

(*l*) *Bodin* says, *l.* 4. *c.* 4. that the Magistrates, or Judges in *Germany*, cause young Children to put on new Shoes, greas'd with Hogs grease, and send them to Church thus shod; which is of such efficacy, that if there be any Witches in the Church, they cannot ever go out, without the consent of those who have these Shoes on.

(*m*) To prevent a Conjurer's going out of the House where he is, set a Broom at the Door. *Thiers. t.* 1. *p.* 389.

(*n*) To break the Charm set on a Person bewitch'd, we are taught to make a triangular Cake, like those of St. *Lupus*, and give it as Alms to the first Beggar we meet. *Clr.*

(*o*) The

for that will be to lose both time and pains. Is it because on this Subject Men will not suffer themselves to be led by any thing but judicious Reflection; that they find themselves under a necessity of struggling against these ridiculous Precautions, made use of against Charms? No certainly, there would then be no need of them, since they would not allow Charms to be so effectual and formidable, as they are represented to be by those who relate them; and consequently denying their Power, they would have no reason to fear or arm themselves against them. Monsieur *Oufle* knew yet some other Preservatives; but being in hast he could not make use of them, because they were not easie to be gotten: They were the following. The Bones of ones Relations; (*o*) a bit of Skin torn from the Forehead of a *Hyæna*; (*p*) certain Excrements (*q*) not easie to be gotten when one will; a white Saphire, graven (*r*) Talismanically, and a certain Flower call'd *Ploughman's Spikenard*. (*s*)

Laden with all the foremention'd extraordinary Anti-magical Ammunition, he sets out, with the mysterious Cane in his Hand. He gave his triangular Cake to the first Beggar which he met. Being come to the Lady's House, he set his little Broom without the outer Gate, without being seen by any body, and afterwards boldly went into the Room where she

(*o*) The *Caraibes*, to secure themselves against Charms and Spells, put into a *Calebash*, or Gourd, the Hair, or some Bones of their dead Relations, saying, that the Spirit of the Dead speaks in them, and warns them of the designs of their Enemies. *De la Borde. World bewitch'd t.* 1. *p.* 128

(*p*) According to *Pliny*, *l.* 22. *c.* 3. 'twas customary to tear the Skin off the Forehead of a *Hyæna*, and wear it about one against Enchantments.

(*q*) Some daub the out and insides of their Ships with the Excrements of pure Virgins, to preserve them from evil Spirits; according to *Damianus a Goes*, the *Portugueze, de Lappiorum origine.*

The menstruous Blood of a Woman stuck on the Posts of the Doors of the House, dissolves Charms; *Le Loyer*, *p.* 830.

(*r*) *Pliny* says, *l.* 37. *c.* 9. that a white Saphire, on which the Sun and the Moon is ingraven, hung about the Neck, with the Hair of *Cynocephali*, is an efficacious Remedy against Charms, and bestows the Favour of Kings. But we must first find the *Cynocephali*, which never yet were in being. *Bodin. Dæmonom. p.* 282.

(*s*) Some amongst the Ancients wore on their Forheads, made up like a Crown, the Flower call'd *Ploughmans Spikenard*, in Latin *Baccharis*, for fear of being charm'd by an ill Tongue, which *Virgil* thus expresses:

——*Bacchare frontem,*
Cingite, ne vati nocent mala lingua futuro.

Le Loyer, p. 256

(*t*)

ſhe was. She roſe from Table, and waſh'd her Hands. The firſt Thought which occurr'd to him was, to drink the Water in which ſhe had waſh'd, for the reaſon which the Note (*t*) will explain to you. But he forbore, and did not puſh his Extravagance to an exceſs ſo ſhocking, ſordid and naſty. When he came in, ſhe had with her a young Girl who ſerv'd her; and he began his Compliment with deſiring to ſpeak with her in private, on which ſhe ſent away her Maid into the next Chamber. She, in going out, left the Door betwixt the two Chambers open, out of curioſity, to try to ſee what this Man would have with her Miſtreſs. He was ſome time without ſpeaking; and that becauſe looking earneſtly on this Woman, who had a great many red Pimples on her Face, and he then remembred to have read in ſome one of his Authors, (*u*) that 'twas a Sign that ſhe could not raiſe the Devil, nor have any Correſpondence with him. But yet fancying that he might not remember the Text of his Author aright, that did not hinder the execution of his Deſign in this Viſit. I ſhall not recite all the Circumſtances of this Converſation; 'tis enough to acquaint the Reader, that 'twas very warm on both ſides; which is eaſie to be believ'd, ſince it turn'd on a very foul and unjuſt Accuſation. Their paſſionate Expreſſions were reciprocal; and, in ſhort, the whole ended in an Action very ſcandalous to Monſieur *Ouſle*.. 'Twas in it ſelf indeed ſcandalous; but we muſt be ſo juſt to this poor Man, as to own, that his intention was not ſo wicked, but only impertinent and ridiculous. He had read, that to ſteal ſomething (*x*) from People ſuſpected of Sorcery, would guard one againſt their Charms. This was the Reaſon which induc'd him, as he was going out, privately to ſteal into his Pocket a very rich Watch which lay on the Table: But yet this Theft was not ſo ſecretly committed, but that the Girl ſaw it thro' the Door which was open betwixt the two Chambers; and had

(*t*) The manner of waſhing Witches Hands, practis'd at Labours, is as follows: The Witch who is ſuſpected to have bewitch'd any one, is ſent for; and after ſhe has been made to waſh her Hands in a Baſin, the Perſon bewitch'd is made to drink the foul Water. *De Lancre*, *p.* 357.

(*u*) Magicians ſay, that thoſe who have red Pimples on their Faces, cannot raiſe Devils, tho' they call them up. *Le Loyer*, *p.* 830.

(*x*) Borrow ſomething of, or ſteal ſomething from a Conjurer, or Witch, in order to ſecure your ſelf againſt Charms. *Thiers*, *t.* 1. *p.* 172.

had indeed seen and heard all that past. As soon as he was gone, she told her Mistress of it; who immediately ran after him, but did not overtake him, till the Moment when he entred his House. She went up the Steps crying stop Thief, and made a most dismal Noise in the House: Madam *Oufle*, her Sons and Daughters, and *Mornand*, ran to hear what was the Matter. The Lady demanded Justice; charg'd Monsieur *Oufle* with stealing her Watch, and flew at him in order to search him: Madam *Oufle* and her Children fell upon her; and began to thrash her very briskly, when our Thief put a stop to all these Violences, by pronouncing, in an oracular Tone, and very loudly, the following Words: *Have patience my dear Wife; have patience Children; patience* Mornand; *and you, Madam, who accuse me, please to be patient.* This so frequent repetition of the Word, put an effectual stop to the Engagement. He then pull'd the Watch out of his Pocket, and at the same time fetch'd a Book out of his Study, in which he shew'd the excellent Passage which ingag'd him to commit this piece of Theft. The Lady first seiz'd on the Watch, and then allow'd him to say what he pleas'd. He then, before his whole Family, describ'd his suspicion of that Lady, and the Conversation he had with her. The effect of all which Narration was, that all the Company allow'd Monsieur *Oufle* to be the most superstitious Madman that they had ever seen. The Lady considering what had past at her House, and where she now was, did this poor Wretch justice, in declaring, that she did not believe that he was a Thief, but really a Madman. Madam *Oufle* and her Children express'd all possible uneasiness, for the rude and violent Entertainment they had given her: She receiv'd their Acknowledgments perfectly well; and assur'd them, that she would banish all Resentment against; and that she was rather inclin'd to pity them, considering the uneasiness which this Man must give them, by his extravagant Whimsies. *Sansugue*, who observ'd that his Father suspected her of Witchcraft, to remove that ridiculous Notion, frankly own'd the Tour he made, with all its Circumstances; and thereby discover'd to him, that he was the only Magician who had bewitch'd his Horse. Monsieur *Oufle*, like all those of his Character, who will never own themselves in the wrong in any thing which they have, shew'd, that he believ'd nothing that his Son said. But yet internally began to believe

believe it, and was afterwards intirely convinc'd of it; for his Family gave him ſo many Evidences of this unlucky part of that Days Pleaſure, which had brought his Houſe into that Condition, that it was impoſſible for him to doubt of it. The Lady went away very well pleas'd, having engag'd in a ſtrict Friendſhip with Madam *Ouſle*; and in this Converſation ſhe ſhew'd, that ſhe was not in any thing like a Witch. The Horſe, after ſome days reſt, recover'd his former Strength; and Monſieur *Ouſle* continued as whimſical and ſuperſtitious as ever.

CHAP.

Chap. XI.

A Description of the Assembly of the Sorcerers, call'd their Sabbath.

WE have seen how firmly Monsieur *Oufle* was persuaded of the reality of the Power which is ascrib'd to Sorcerers; how easily he believ'd all the Stories which he read, or heard told, and the Fears they rais'd in him. By which Fears, Credulity, and firm Persuasion, we may reasonably conclude, that he did not doubt of the Truth of any of the Tales of their Assemblies, which they call their Sabbath. In short, he had thorowly study'd this Subject; was perfectly well acquainted with what Authors had said on it; nor was he ignorant of any the least Circumstances to this purpose; and being taught by his reading that every thing was surprizing, prodigious, and astonishing in these Diabolical Assemblies, he desired nothing more than to be present at one of them, but as a Spectator, and not as an Actor; for, how superstitious soever he was, he was not willing to give himself to the Devil, enter into a Compact with him, or become a Conjurer: He only desir'd to see the Sabbath once, to discover whether all that he had read or heard of it was true. He and the Abbot *Doudou* had for some time amused themselves with collecting whatever the Demonographers have said concerning it; and consequently, were perfectly well acquainted with every thing which pass'd there; and 'tis from this Collection that I have drawn up the following Description; from which we shall see, whether this whimsical Wretch had from hence any reason to be so credulous as he was. For my part, I own, there is so little probability and possibility in them, that I should be asham'd of my self, if I should give ear to such Impertinencies, and leave the Reader to judge, whether my Shame would be well or ill grounded.

A Description of the Sabbath.

In order to a just Description of the Sabbath, such an one, I mean, as to take in methodically all its Circumstances; 'tis necessary to describe the Place and Time, where and when 'tis held; how the Members of that Society come to the knowledge of the time; how they transport themselves thither; in what Shapes the Devil appears; how he behaves himself, and how the Conjurers and Witches, who assist at this Solemnity, employ themselves. Let's then particularly, and with all possible exactness, examin this pretended Diabolical Assembly: 'Twill indeed make a dismal appearance, but the ridiculous Follies which will attend it, may render it diverting to those who don't apply their serious Thoughts to it, as Monsieur *Oufle*, and those like him, do.

Let's then say something of the Original and Name of this Sabbath. *Le Loyer* sustains, in his 4th Book of Spectres, Chap. 3. That *Orpheus* instituted the Fraternity of the *Orpheotelestes*, in which *Bacchus* anciently supply'd the same place, which the Devil does at present, in this our modern Meeting of Conjurers and Witches, who have borrow'd all their superstitious Ways and Practices from these *Orpheotelestes*. The same *Le Loyer* observes, that the *Saboe*, *evohe*, which was sung at the *Orgia*, or *Bacchanals*, agrees with the Acclamations of the Conjurers and Witches, *Har Sabat*, *Sabat*; and that *Bacchus*, who was only a Devil in disguise, was nam'd *Sabasius*, from the Sabbath of the *Bacchanals*; the accustomed Form of their initiation into which Society was express'd in these Words, *I have drank of the Drum*, *and eat of the Cymbal*, *and am become a Proficient*. Which *Le Loyer* says is to be explained in the following manner: By the Cymbal is meant the Caldron and Basin, made use of by the modern Conjurers to boil those Infants in which they eat; and by the Drum, the Goats-skin blow'd up, from whence they extract its Moisture, boil it up fit to drink, and by that means are admitted to participate of the Ceremonies of *Bacchus*. *See Naude Apol. p.*129, 130. 'Tis also alledg'd, that the Name Sabbath is given to these Assemblies of Conjurers, because they generally meet on *Saturdays*.

When

When the Devil is determin'd to hold a Sabbath, he generally pitches on a Cross-way (*a*), or some Place near a Lake or Pond; the Cross-way might probably be chosen for the more convenient Access of those who are to come to this Diabolical Assembly, and that they need not be oblig'd to travel thro' tedious winding Roads to get thither. But yet this reason may not be so very just, if we consider some of the Ways of their transporting themselves, which we shall meet with hereafter. But if this Conjecture should not be the most reasonable, that ought not to seem very strange to us, since all that I shall say of this Meeting will not be more so than that. As for the Pond or Lake, we are assur'd by the Conjurers, that the reason which engages them to this Choice, is their beating the Water, by which they raise terrible (*b*) Storms. For the Devil and his Disciples think of nothing but doing Mischief, or at least, of striking Terror. Nothing, say they, ever grows on the Place where the Sabbath (*c*) is kept: Which is not hard to believe, for being trodden by so many Devils, whose Feet are extremely hot, it must necessarily be burnt up, and consequently very barren.

These *Dæmonical Bacchanals* are generally celebrated in the Night, and besides, we are told that every night is not proper for them, but only those from *Wednesdays* to *Thursdays*, or from *Friday* to *Saturday* (*d*). Some will have us believe that the Hour of 12 at Noon is not (*e*) exempted from these Meetings.

(*a*) The Sabbaths are generally held in Cross-ways, says *Isaac Queyran*, or in Church-yards before the Churches, or in some wild and desart Place. *De Lancre. p.* 68 69.

(*b*) In the Sabbath, the adoration of the Devil being over, the Children who have been presented to him, are led to others along the side of a Rivulet; for the Sabbath is scarce ever kept in any Place where there is not a Lake, a Rivulet, or a Pond, that they may beat the Water, to cause Hail and raise Storms; and there they give them a White Rod, and Toads to keep; but after having continu'd some Years in this Estate, they are advanc'd a degree higher, and admitted into the Dance. *De Lancre. p.* 75, 76.

(*c*) The Place where the Conjurers and Witches dance, is so accurs'd, that no Grass, nor any thing else can grow there. *Strozzi*, an *Italian* Author says, *l.* 4. *c.* 4. *Del Palagio degli incanti*: That himself saw in a Field at *Castelnuovo*, near *Vicenza*, a Circle around a Chesnut-tree, where the Witches and Conjurers us'd to dance on their Sabbath, so trodden, that no Grass could ever grow on it. *Id.* 209.

(*d*) The ordinary Days, or rather Nights of the Sabbath, are those betwixt *Wednesday* and *Thursday*, and betwixt *Friday* and *Saturday*. *Id.* 66.

(*e*) *Catherine de Naguille*, of the Parish of *Ustarits*, aged 11 Years, and her Company, affirm'd, that they had been at the Sabbath at Noon-day.

Meetings. These conjuring Rascals are very impudent to meet thus, and perpetrate such terrible and horrid Impieties at Noon-day: Doubtless they must then meet only in the most solitary and dismal Deserts; or else the Devil must condense the Air to the utmost Degree, to conceal them; and consequently when the Air subtilizes in one Place, is it not because a Sabbath has been kept, which took away part of it? But if several of these Assemblies should be held in this manner at the same time, we should at last be in danger of losing our Respiration. Some may say I railly; alas! does not the Subject deserve it? But I shall shortly have less reason to railly and laugh, when I shall speak of those abominable and execrable Crimes which are pretended to be committed there, and which I shall endeavour to wrap up as clean as I can; for God forbid that I should follow the Example of several *Dæmonographers*, and not have more regard than they to Religion and Modesty.

The Conjurers and Witches never over-sleep the appointed Hour of the Sabbath, because they have a Mark (*f*) purposely intended to keep them awake at that time; and yet we are told by others, that 'tis proper to sleep at that Moment, or at least keep one Eye shut (*g*). How can we reconcile these Contradictions? Which would furnish Matter for a Dissertation, to those who are fond of writing on this Subject. But for my part I shall not be at that Trouble, being willing, first to be secur'd of the Truth of the Fact; and even then I am not sure that I should think it worth while to spend my time that way. How much Time and Labour might be spar'd if Men would employ themselves solely on such Subjects as are true, solid and useful? The number of Authors would be much lessen'd, and consequently there might be fewer readers of Trifles: And yet it must be own'd, that these very Trifles which I despise, are frequently the best receiv'd, and please the most. Let any body publish the most judicious Treatise of Morality, or a Book which engages a popu-

(*f*) Some tell us, that the Intention of the Mark set on Witches and Conjurers by the Devil, is that they may never over-sleep, or lose the Hour of the Sabbath. *Majol. lib.* 3. *tom.* 2.

(*g*) A Witch said, that she never went to the Sabbath without sleeping, and that 'twas enough to shut one Eye, on which she was instantly transported thither. *De Lancre. p.* 98.

(*h*) Some-

popular Error, gives wise and prudent Instructions for human Conduct, and even inconcestable Proofs to demonstrate what we ought to believe and practice; the serious Gravity of such Books are generally very tiresom to Readers, and remain in Obscurity in the Bookseller's Shop, as many Years, as the Authors have spent Days in writing 'em; whilst on the other side, others, fraught with pleasant Inventions, and fit for nothing but to amuse and divert, will draw so many Customers from all sides, who will so greedily croud to buy 'em, that the Bookseller must be forc'd to sell 'em stitch'd, for want of time to bind 'em. Our Age has been fertile in Instances of this kind, in which many have succeeded, without any assistance of the Devil; I say without the Devil's having any share in it; because there have been some, in which to say truth, the Devil has in some Sense had a part; and these have their Merit, from which wicked and malignant as he is, he has not yet reap'd any Honour; for those who have made him speak, have done more in it than he himself. And as much an Angel as he is (I mean a wicked Angel) could he have talk'd so judiciously and wisely? But I insensibly rove from my Subject, and forget the Sabbath; to which I return.

According to the *Dæmonographers*, when the Hour of the Sabbath is come, there appears a sort of Sheep in the Air (*b*) to assemble the Conjurers and Witches. What reason can be assign'd for an Apparition so foreign to the Subject? I cannot guess it; 'tis the Devil's Business to inform us. And perhaps he himself would be very much put to it; perhaps also he never thought of any such Apparition, much less design'd to execute it, if what is said of him be true, that he never appears in the Shape of a Sheep or Lamb. I am very apt to fall in with the two last.

However, the Place being fix'd on, the Hour come, and the Warnings such as they are, given; all the Members of this Society make haste to their Rendevouz; for they not only incur a Penalty (*i*) if they are not there themselves; but

(*b*) Sometimes the Devil causes the Appearance of a sort of Sheep in a Cloud to call Conjurers to the Sabbath. *Id.* p. 594.

(*i*) We have by an infinite number of Witches and Witnesses, been told, that they pay, as a Forfeiture for not going to the Sabbath, sometimes the eighth part of a Crown, at others ten *Souz*. *Id.* p. 91.

but also if they don't produce those whom they have promis'd to bring thither *(k)*. The Devil will not dispence with their breaking their Word with him, tho' he never scruples to break his with them; of which we meet with an infinite number of Instances in the Histories of Conjurers and Witches. They inform us that this wicked Spirit continually cheats his Votaries, either by Equivocations, delusion of the Eyes, or I know not how many Tricks, familiar to him, and which he takes Pleasure in practising. This wretched Spirit is very subtile in doing Mischief, and would if he could do more than he does. How deplorable would our Case be, if his Power were as great as his Will?

The Business being now to transport your self to the Sabbath; no Conveniencies of Carriage are wanting; the Devil will provide you with all sorts. Some he furnishes with a Broom, or a Goat, an Ass or a Horse *(l)*. He suffers others to anoint themselves with a certain Unguent, and pronounce certain Words during that Unction *(m)*. But yet these Words are not always necessary; for the Person who has so anointed himself, without them has come to the Sabbath, (*n*) as well as

(*k*) If a Witch has promis'd to bring to the Sabbath a neighbouring Beggar's Boy, if she cannot do it, some time is allow'd her; after which she must present her own Son, or some other as valuable, otherwise she will be very ill treated. *Id.* 68.

(*l*) The Devil transports them to the Sabbath, mounted on Sticks, or Brooms, or else in the Shape of a Goat, an Ass, a Horse, or some other Animal. These Sticks are anointed with a greasy Unguent, compos'd of the Fat of a Child, whom they have murder'd. *Id.* 112.

The Conjurers and Witches in *France*, says *Bodin* believe that by clapping a Broomstick betwixt their Legs, and muttering some Words, they shall be transported without any Greasing or Unction. But on the contrary, those of *Italy* have always a Goat at their Door, which attends to carry 'em. *Id.* 113

Joan Harvillier, a native of *Verbury*, near *Compiegne*, a Witch, said that her Mother presented her to the Devil at 12 years of Age: He was a tall black Man in black Cloaths; that from that time he had carnal Copulation with her, till she came to be about 50, when she was taken; that the Devil appear'd to her when she would, booted and spurr'd, with a Sword by his side, and left his Horse at the Door; that no body saw him but she; and that he also lay with her and her Husband without his perceiving it. *Bodin's Preface.*

(*m*) When Witches anoint themselves, they say and repeat the Words: *Emen Hetan*, *Emen Hetan*, that is *here and there*, *here and there.* De Lancre. p. 392.

(*n*) A Collier being inform'd that his Wife went to the Sabbath, watch'd her; and one Night, feigning a profound Sleep, she arose, rubb'd her self over with a certain Composition, and vanish'd. He afterwards did the same, and was convey'd thro' the Chimney, to the Cave of a certain Earl, who was a very considerable Man in his Country, where he found his Wife; who as soon as she saw

him,

as those who have mutter'd them over. Others perform this Touer without Unction, or going up the Chimnies (*o*). (It must be observ'd that Chimnies do wonders in Sorcery, by reason of their Blackness). But I know not what sort of Carriage they make use of; nor have I met with any account of it. Because, probably my Teachers knew no more of it than my self; or if they did know it, is it because they would not inform us? No, these Authors are too fond of publishing extraordinary Things, to conceal the least particular of that Nature which falls under their Cognizance. Wherefore let's leave this last kind of Conjurers and Witches, to go which way they please; 'tis the Devil's Business to take care of them, as well as those who are shut up in Prisons; for we are told, how closely soever they are lock'd up, and charm'd, they go to the Sabbath, as well as those who are at liberty; (*p*) and that they carry with them, those who are willing to follow them.

I can't help making the following Reflection, in which I believe the Reader will join with me. How comes it, if these miserable Wretches have Liberty to get out of Prison, that they are such Fools as to return, and expose themselves to the almost inevitable danger of suffering the Torments with which those of their Profession are punish'd? If it be said that the Devil forces them to it, I desire to know how he forces them: Does he absolutely deprive them of the Liberty of doing what they please? How comes he by this Power? Has he it of himself, or from God? I don't think that any one will dare venture to affirm that he has of himself, the Power of forcing Men to do whatever he pleases, without their being able to avoid obeying him. If 'tis pretended that he holds this Power of God, what Proof is there of it? Whatever Arguments may be form'd to prove this, can it possibly suit with the Wisdom, Goodness and Majesty of

him, made a sign, on which the Collier was left alone in the Cave, where being seiz'd as a Thief, he declar'd all that had happen'd to him, and what he had seen. *Delrio. p.* 177.

(*o*) We are satisfied by the Depositions of above twenty or thirty Witnesses all at Age, that several Conjurers and Witches go to the Sabbaths without being anointed or greas'd with any thing whatsoever, and that they are not oblig'd to pass thro' the Chimney any more than any other Place. *De Lancre. p.* 114.

(*p*) Tho' Witches are imprison'd, they yet convey to the Sabbath the Children of both Sexes, whom they have bewitch'd or corrupted, as much as tho' they were at liberty. *De Lancre. p.* 101.

of God? Is there any Agreement betwixt this so great Power being lodg'd in a wicked Creature, and the Love of God to Men, join'd with his Knowledge of their Weakness, and consequently how easily they are surpriz'd aud seduc'd? Would it be a way to withdraw them from the Empire of the Devil, to give them so much Power over them.

Because it may happen that a Person cannot leave his or her House to go the Sabbath; for if they should absent themselves at some inconvenient Time it might be of ill Consequence to them: For Instance, if a Husband misses his Wife; a Mother her Daughter, another her Son, a Master his Servant. It's said the Devil, very vigilant against any such Mischiefs, takes care to form a Figure in the Shape of his Person, to stay at home, while he or she is at the Sabbath (*q*). But we are not told whither this Figure speaks, walks or acts as the Person would do whom it represents. But we ought yet to believe it for the Honour of the Invention; and I am indeed surpriz'd that the *Dæmonographers* have forgotten to insert it, since 'twould have cost never the more.

Imagine we then next, that all the Conjurers, Magicians and Witches are met, and that the Sabbath thus begins. Consider we then first of all who presides there, the Shapes which he assumes, and what he does there.

Every one knows, that the Devil passes there for the Sovereign Lord; 'tis by his Order, and particularly by him, that the Festival is celebrated; he commands there with an absolute Authority; no body dare resist him; his Empire there is intirely despotick, and those who assist at it, are wholly devoted to him. The principal Shape which he assumes, his Favourite Figure, and that of which he is fondest, is that of a great He-Goat, with three or four Horns (*r*), with a long Tail, under which appears the Face of a very black Man (*s*); and this gracious and agreeable Face is

(*q*) Satan subtilly designing to inveigle a Girl from her Mother, causes her to be convey'd away by a Witch, substituting her Shape in her stead, to prevent her Mother's Displeasure. *De Lancre. p.* 101.

(*r*) At the Sabbath, the Devil, according to others, appears in the Shape of a large He-goat, with two Horns before and behind, or sometimes with no more than three; and from the middle one issues a sort of Light, which usually shines out bright. *De Lancre. p.* 73.

(*s*) *Mary d'Aspilconette*, aver'd, that at the Sabbath the Devil appeared in the shape of a He-goat, with a Tail, and a black Face under it. *De Lancre. p.* 128.

is plac'd there on purpose to be kissed *(t)*: He then resembles *Janus* *(u)*; with this difference, that the two Faces of this Master-Devil have not the same Situation as those of the false God.

But the bare Appearance of a He-goat, frightful only by his Shape and Bulk, having nothing in it sufficiently surprizing; something more astonishing and stupendious was wanting; which *Dæmonographers* were aware of, and have accordly made due Provision of that kind; to which end, they make him issue out of a Pot appearing very little *(x)*, and afterwards encrease to the before-mention'd enormous Bulk. And because they would not know where to bestow him, if after the Ceremony, he should continue in the same Shape and Bulk, he re-enters his Pot to prevent giving them any farther Trouble. Those who are not very credulous, will be sure to say that one ought to be as insensible as the Pot, to write and believe such strange stuff; for my part I have nothing to say in answer to them, but leave that Talk to those who write and believe such surprizing Things, and wish for their Credit that they may answer for't better than I can.

The principal Shape assum'd by the Devil, the Sovereign and great Master of the Sabbath, is as I have just been telling you, that of a monstrous great He-goat: I call it his principal Shape, because he does not so confine himself to it, as not sometimes to appear in others, according as the Fancy takes him, or his Designs require. He sometimes transforms himself into a large black Grey-hound, or an Ox *(y)* with large

(*t*) At the Posteriors of the great Master is a human Face, which is that which is kiss'd and not his Fundament. *Id.* 76. Others add, that the Devil presents every one of those who kiss his Posteriors, with a silver Lous. *Monstrelet*, *t.* 3. of his Chronicle, *fol.* 84. the *Paris* Edition, 1572. *in folio*. Answer to the Country Gentleman's Questions, by Mr *Bayle*, *t.* 2. *p.* 56.

(*u*) *Jeannette d' Abadie* of *Siboro*, aged 16 Years, says, that the Devil has one Face on the fore, and another on the hind part of the Head, as *Janus* is painted. *De Lancre. p.* 72.

(*x*) *Mary d' Aguirre*, aged 13 Years, and several others, depos'd, that at the Sabbatical Assemblies, there is a great Pot in the middle, out of which the Devil issues in the shape of a Goat; that being got out, he becomes so big, as to be very terrible, and that when the Sabbath is ended, he returns into his Pot. *Id. p.* 71.

(*y*) I heard a Tryal in the Criminal Court of *Paris* call'd the *Tournelle*, in which the Devil was represented to have appear'd at the Sabbath in the shape of a tall black Grey-hound, sometimes in that of a brazen Ox lying on the Ground, or a natural one resting himself. *Id.* 72.

large Horns, or the Trunk of a Tree, *(z)* or into a Black-bird, like *(a)* a Crow, but as big as a Goose, or into little Worms, *(b)* which turn and wind every way, or into a White He-goat, or into Fire, or lastly into Ashes, *(c)* say our Dæmonographers, which those of the Assembly carefully gather, because they are of admirable efficacy in Charms.

Of all these Shapes, the most common, that which gives him the most magisterial Air, and commanding Authority, is the first; that is, that of the great Goat with three Horns and two Faces. 'Tis in this Shape, or in that of a Man, that he appears seated on a Throne *(d)* of diabolical Structure, and consequently in this Dress he makes the most formidable Figure.

Sometimes the Devil is pleas'd to associate another with him in his Empire *(e)* which is very surprizing in a Devil! and

(*z*) The first time that *Mary de la Rulde* went to the Sabbath, she saw the Devil in the shape of the Trunk of a Tree, without Feet, seeming to sit in a Chair, with a very swarthy human Face; but afterwards she frequently saw him in the shape of a Man, sometimes Red, and sometimes Black: She often saw him thrust a red hot Iron close to the Children which were presented to him, but does not know whither he mark'd them with it or not. *Id. p.* 126.

Others say, that the Devil appears at the Sabbath in the shape of a dark colour'd trunk of a Tree, without either Arms or Feet, seated on a Chair having yet something like the Face of a very large Man, and very terrible. *Id.* 71.

(*a*) The Devil sometimes appears at the Sabbath in the shape of a black Bird, as big as a Goose. *Id. p.* 150.

(*b*) A Witch reported to have seen the grand Master of the Sabbath turn himself into little Worms. *Id.* 135.

(*c*) 'Tis well attested by the Confessions of Witches, that the Devil at the Sabbath appears to them in the shape of a Snow-white Goat, and immediately turns himself into Fire, and is reduc'd to Ashes. Which done, the Devil commands the Conjurers and Witches to gather those Ashes, to use in bewitching, and killing both Men and Beasts. *Le Loyer. p.* 401.

(*d*) The Devil at the Sabbath is seated on a black Chair, with a Crown of black Horns, two Horns at his Neck, another at his Forehead, with which he lights the Assembly; his Hair standing an end, his Face pale and disturb'd, his Eyes round and large, gogling, enflam'd and hideous, a Goat's Beard, the shape of the Neck, and all the rest of the Body very deform'd, partly resembling a Man, and partly a Goat: His Hands and Feet like those of a Man, except that the Fingers were all of an equal length, and sharp-pointed at the end, being arm'd with Nails, his Hands bent like the Claws of a Bird of Prey, and his Feet like those of a Goose, his Tail as long as that of an Ass, with which he cover'd his Privy parts. He had a dismal hoarse Voice, assum'd an Air of Gravity and Pride, and look'd melancholly and discontented. *De Lancre. p.* 389.

(*e*) Two Devils of note preside in the Sabbath, the *great Negroe*, who is call'd Master *Leonard*, and a little Devil, who Master *Leonard* sometimes substitutes in his Place; his Name is *Master John Mullin. Id. p.* 126.

(*f*) At

and the more deserves our Admiration, because the evil Spirits in general fell by Pride, and shewing that they would not on any account submit to any Being.

I should never have thought that there was a Master of the Ceremonies in the Sabbath, because I always conceiv'd that Meeting to be all Confusion and Disorder, as indeed it is, as we shall hereafter see: But yet we are assur'd, that there is such an Officer there, *(f)* who holds in his Hand a guilt Staff. We must believe it, if we are dispos'd to believe all that Authors say.

The Devil begins his Sabbatical Exercise, with searching all the Company, to see whither they all belong to him, I mean, whither they have certain Marks by which they were enroll'd in his Service. He impresses these Marks on those who have them not; for their appearing at that Place, is an Evidence of their design to devote themselves to him. He marks them either on the Eye-lids, the Palate of the Mouth, or the Buttocks *(g)*, on the Fundament, on the Shoulder, on the Lips, on the Thigh, in the Arm-pits, on the Privities, *(h)*, or on the left Eye *(i)*. These Marks represent either a Hare, a Toad's Foot, a Cat (*k*), or a little black Dog, (*l*); and are so insensibly stampt, that with what Instrument

(*f*) At *Vstarits*, the Court of Justice of *Labour*, in the Tryal of *Peter Daguette*, aged 73 Years, and afterwards executed for a notorious Sorcerer; two Witnesses depos'd against him, that he was the Master of the Ceremonies, and Governor of the Sabbath; that the Devil put into his Hand, a Staff guilt all over, with which like a General Officer, he rang'd and dispos'd the Persons and every thing else at the Sabbath, and that that being done, he restor'd the Staff to the great Master of the Assembly. *De Lancre. p.* 125.

(*g*) *Danæus* says, in his little Tract *de Sortiariis*, that the Devil to secure himself of the Person of a Witch or Conjurer, imprints a Mark on him, either under his Eye lid, betwixt his Buttocks, or on the Palate of his Mouth; and chuses these Places that it may not be seen. ('Tis for this reason that Witches and Conjurers are shorn).

(*h*) Sorcerers are mark'd betwixt their Lips, or on the Eye-lid, according to *Danæus*, on the Fundament, or on the right Shoulder; the Women on the Thighs, in the Arm-pits, or in their Privities, according to *Bodin. p.* 164.

(*i*) The first time that young Boys and Girls come to the Sabbath, the Devil having made 'em renounce God, the Blessed Virgin, the Saints, *&c.* marks them with one of his Horns in the Left-Eye. *De Lancre. p.* 143.

(*k*) The Devil marks the Sorcerers in a place which he renders insensible; and this Mark is sometimes the Figure of a Hare, in others of a Toad's Foot, or a black Cat. *Delrio. p.* 199. *Cir.*

(*l*) A Conjurer had on his Back a mark resembling a little black Dog. *De Lancre. p.* 184.

(*m*) We

ment soever they are made, the Party suffers no manner of Pain. The *Dæmonographers* also ascribe to them another Privilege, which is, that whilst the Witches and Sorcerers have them about him, they have it not in their Power to reveal any thing which the Judges ask of them (*m*); for which reason they entreat the Judges to rase out their Marks, that they may be able to confess.

Besides these Marks which the Devil imprints on those which he lists in his Service, he also gives each of them a feign'd Name to distinguish them (*n*).

Thus we see all the Sabbatical Guests mark'd and nam'd. What will they do now? Why they'll sing (*o*) to express their Joy, if any new Companions enter. These renounce God, in order to give themselves to the Devils (*p*) in a ceremonious manner, which is as impious as extravagant. They eat a Past (*q*), or hold their left Foot to the Devil, for him to suck the Blood of it (*r*); to prevent their revealing any thing which he commands them to keep secret. Some of this Society of Witches and Conjurers store themselves with

(*m*) We have seen several Witches who have entreated the Judges, to cause the Marks which they wore about them to be rased out, telling them that without that was done, 'twould be impossible to extort from them any Truth or Secret of their Trade. *Id.* 184.

(*n*) The Devil gives every Sorcerer a Name. *Bodin. p.* 165.

(*o*) When any new Conjurer comes to the Sabbath, the whole Company sing in token of Joy:

Alegremozos Alegremos
Quegente nue va tenemos
De Lancre. p. 396.

(*p*) The Devil to draw them the more easily to renounce God and worship him, usually makes them touch a Book which contains several abstruse Characters; then he shews them a deep Pit, and as it were a great Lake of black Water, into which he makes them believe he will precipitate them, if they don't instantly perform the Renunciation. *Id. p.* 75.

When they renounce God to give themselves to Satan, they are to chuse new Sureties, in imitation of their Godfathers and Godmothers at Baptism. *De Lancre. p.* 74.

(*q*) To prevent ever telling Tales out of this School, there is a Past made at the Sabbath, of black Millet, and the Powder of the Liver of some unbaptiz'd Child which is dried; then mingling this Powder with the above-mention'd Past, it has the Virtue of Taciturnity to that Perfection, that whoever eats of it will never confess *Id.* 130.

(*r*) The Devil at the Sabbath sucks the Blood of the left Foot of Sorcerers, to render them more obstinate, and resolute in refusing to discover any thing. *Id.* 191.

A Witch said, that she had seen the Devil pierce the left Foot of Sorcerers with a Punch, draw out the Blood at the little Toe and suck it, to prevent their confessing any thing relating to their Conjuration. *Id.* 135.

(*s*) A

with Poison (*s*), which is distributed to them, when they have no more left of what was before given them. Others employ themselves in stroaking Children on the Face (*t*) to render them so senseless and stupid, as to be able to see all these horrible Sights without any fear or disturbance. Others after having kill'd unbaptized Children, make of their Flesh an Ointment (*u*), which they use in their Journies and Transformations.

Let's now see how the little Devils without Arms (*x*), throw Witches into a great Fire, and after some time, take 'em out again, without their having felt any Pain, or been in the least hurt; and that to make them believe that they have no reason to fear Hell-fire, because, as the Devils persuade they are not more forcible than those of the Sabbath. We see several others there giving an exact Account of all the Mischiefs which they have done (*y*); and the more wicked they have been, the more they are prais'd, valu'd and applauded.

What

(*s*) A Witch declar'd, that she had an hundred times seen Poison prepar'd, which was distributed on the Sabbath amongst the celebrated Witches, as are also Powders; this Poison is never made at private Houses, but only at the Sabbath. *De Lancre*. *p*. 94, 95.

(*t*) All the Children who are carry'd to the Sabbath by the Witches, depose only that they stroak'd them over the Face and Head; but don't say that these Witches Hands were anointed or greas'd; tho' say they, as soon as they have thus stroak'd them they are disturb'd and stupify'd, or else when they have given them an Apple, or a bit of black Millet Bread; and that the Night following, these Hags infallibly come to their Dwellings and fetch them away, tho' in the Arms of their Fathers or Mothers, without their ever being able to awake. *Id*. *p*. 115.

(*u*) Satan could very well perform his Transportations without Ointment; but he adds this superfluous piece of Wickedness to furnish the Conjurers and Witches with both Inclination and Means to kill a great many Children, persuading them that without, 'tis impossible for them to convey themselves to the Sabbath: and will have it compos'd of the Flesh of unbaptiz'd Children, that these Innocents being depriv'd of their Lives by these wicked Witches, their poor little Souls may be depriv'd of the Glories of Paradise. *Id*. 112.

(*x*) A Witch declar'd to have seen at the Sabbath, several little Devils without Arms, light a great Fire, throw the Witches into it, and take them out again without hurting 'em. *Id*. 135.

In the Sabbath, the Devil insinuates to the Conjurers and Witches that the fear of Hell with which they so much terrify themselves, is groundless, and that the eternal Torments will not give them more uneasiness, than a certain artificial Fire, kindled with a fraudulent Design, that certain Persons should pass and repass thro' it, without receiving any Mischief. *Id*. 127.

(*y*) At the Sabbath, the Conjurers and Witches are oblig'd to give an Account of all the Mischiefs which they have done, and if they have not per-

What a fine thing 'tis to see a dance of Toads? And this they always see (z) at the Sabbath. But what is most charming and admirable is that these Toads speak, and complain of those who have neglected to feed and fatten them well. These Animals make a very considerable Figure in Magic; the Children are charg'd with the keeping them (a), and oblig'd to lead them to Pasture. What a Flock is this? But let's proceed forward, for one ought to be a Conjurer, to take Pleasure in dwelling long on such nasty Reptils.

Is a Conjurer inclin'd to do any mischief to any Person, who is not like him, listed in the Devil's Army? When at the Sabbath, he assumes his Shape (b); to the end that there should afterwards be Witnesses enough to affirm to have seen him there, that by these means he may pass for a Sorcerer, and be punish'd as such. Thus, according to the Power ascrib'd to Sorcerers, they may destroy the honestest Men in the World. Is it possible that God should permit it?

The Feast follows: But what Feast? The Dishes serv'd up, are fitter for Dogs than Men (c): Dogs did I say? They

perpetrated any Villanies, or their Crimes have not been of a sufficiently deep Dye, the Devil, or some old Conjurer, chastises them very severely. *Delrio* p. 173.

(z) Sometimes the Toads walk before the Witches, dance a thousand Figure-dances, and accuse their Masters and Mistresses of starving them. *De Lancre.* p. 392.

(a) The Adoration of the Devil being perform'd in the Sabbath, the Children which are presented to him, are conducted to other Children, who were before posted along the River side (for the place of the Sabbath is scarce ever without some near adjoyning Lake, River or Pond, in order to beat the Water, to produce Hail, and raise Storms). Then they have given them a white Wand, and several Toads are entrusted to their keeping; and after having continu'd some Years in this Condition, according to their Age, they are advanced to a higher degree, and admitted into the Dance. *De Lancre.* p. 75, 76.

(b) Those Conjurers and Witches who have a malicious Design against any Body, when they are at their Nocturnal Sabbath, have power to represent the Person whom they would injure. But this Shape or Figure does not stir, being produc'd and form'd by the Devil, at the Instance of these *Witches* or *Conjurers*, that the Person may be accus'd of Sorcery. *Id* p. 144.

(c) At the Sabbath, the Company sit down at Table according to their respective Ranks, each of them having his or her Devil seated next them, and sometimes opposite to them. The Grace which they say is an Invocation of *Beelzebub*. When they have eaten, each Devil takes his Disciple by the Hand, and dances with her. Sometimes they take them only by one Hand, holding a lighted Candle in the other, with which they proceed to adore the Devil, and after that, every one of the *Witches* sings very lacivious Songs in honour of her Devil. Some *Witches* have told us, that their

They would even be ſtruck with horror at them? The Diſhes, Plates, Cups and other Veſſels us'd at that Table, are of ſuch an extraordinary Matter, that 'tis impoſſible for me to tell (*d*) of what they are made.

After the Feaſt, the Gueſts apply to ſeveral Exerciſes, and when they are at a loſs what to do, they need only pronounce certain Words (*e*), and the Devil immediately comes to inform them of their Duty. But alas! how execrable and abominable is this Duty, which chiefly conſiſts in paying Homage to the moſt deteſtible of all Creatures; in worſhipping him with I know not how many various and odious Geſticulations (*f*); preſenting Offerings to him (*g*); to ſprinkling (*h*) and ſigning themſelves in honour of him (*i*); and in ſhort imitating (*k*) to his Glory, whatever is by others apply'd to that of our God. Permit me, O God! to doubt whe-

their Tables at the Sabbath are very well furniſh'd with all ſorts of good Chear, Bread, Salt, and Wine, and that their Table-Cloath ſeems to be guilt. But generally the moſt intelligent of them ſay, that nothing is ſerv'd up but Toads, the Fleſh of hang'd Criminals, dead Carkaſſes freſh bury'd, taken out of Church-yards, Fleſh of unbaptiz'd Infants, or Beaſts which dy'd of themſelves; and that they never eat with Salt. Their Bread is of black Millet. *Id. p.* 104, 105.

A *Witch* declar'd to have ſeen at the Sabbath ſeveral Tables ſet out with great quantities of Proviſion; but when the Gueſts endeavour'd to help themſelves with any part of it, they found nothing in their Hands; except at ſuch times when either baptiz'd or unbaptiz'd Infants were brought thither; both which ſhe has frequently ſeen ſerv'd up and eaten. *Id.* 135.

(*d*) A Peaſant being one Night at a Sabbath, where there was a Feaſt, a Cup was preſented him to drink, he threw out what was in it, and ran away with the Cup, which no body could diſcover what it was made of, nor had ever ſeen the like Colour; it was preſented to one of the *Henry's*, King of *England*. *Trinum Magicium*, p. 37, 38.

(*e*) At the Sabbath the Gueſts cry out, *Tyrant*, *Tyrant Beelzebub*, to call up the Devil, to inſtruct them what they are to do. *De Lancre. p.* 505.

(*f*) Sometimes the Company at Sabbath worſhip the Devil with their Backs towards him; ſometimes with their Feet againſt him, having lighted up a Candle of very black Pitch, at the middle Horn, and then they kiſs him either before or behind. *Id.* 75.

(*g*) At the Sabbath, Offerings are made, which are ſaid to be deſign'd, and made uſe of in the Proceedings of the Sorcerers againſt thoſe who proſecute them, in order to condemn them to the Flames. *Id.* 458.

(*h*) At the Sabbath the Devil piſſes firſt in a Hole, and ſprinkles it on all the Company, *p.* 457. and 131.

(*i*) At the Sabbath, the Members of that Aſſembly, make the Sign of the Croſs with the Left-hand uttering the following Words, *In nomine patrica aragueaco petrica, agora, agora, Valentia, jouando goure gaits gouſtia.* The meaning of which mixt Jargon of *Latin*, *Spaniſh* and *Biſcayan* is; *In the Name of Patrick, Petrick of Arragon, at this Moment, at this Moment, Valentia, all our Miſchief is over.* Id. 457, 457.

(*k*) At the Sabbath, Toads are baptis'd, and dreſs'd in Red or Black Velvet, with a Bell at their Neck, and another at each of their Feet: the Male

whether such Impieties and Abominations could ever be committed, till I shall be fully satisfied, that you have given Power to perform them.

After the Impieties, follow the Obscenities, the filthy Embraces (*l*), Prostitutions, Incests, (*m*) the most dissolute and extravagant Dances, (*n*) to Tunes and Instruments, (*o*) even on their Heads (*p*). In short, in these Assemblies is practis'd whatever can be thought of, the most ridiculous, the most impudent, the most infamous, and impious; or at least we must judge so, according to the Relations of them which are publish'd. But the Question is, whither we should believe them? That I leave to the Decision of those who use their

Male Surety for them holds their Head, and the Female their Feet. *Id.* p. 133.

A Woman nam'd *Sansinena*, frequently said Mass at the Sabbath. *Id.* 142.

(*l*) *Joan de Hortilapits*, aged 14 Years, an inhabitant of *Sare*, being ask'd whither she had worshipp'd the Devil, and in that Adoration kiss'd his Posteriors? said *no*, but that the Devil had kiss'd all their Posteriors--- That the grown People kiss'd him behind, and that he on the contrary kiss'd the Posteriors of all little Children. *Id. p.* 76.

(*m*) At the Sabbath the Wife diverts her self before her Husband, without any danger of his Jealousy, from which he is so far, that he frequently procures for her: The Father debauches his Daughter without any the least Shame; the Mother is not afraid to force her Son to lye with her before he touches any other Women; and the Brother deflours his Sister. *Id. p.* 137.

(*n*) The Witches of *Logny* in their Dances, cry'd out: *Har, bar, Devil, Devil, leap here, leap here, leap there, play here, play there*; and other cry'd out, *Sabbath, Sabbath*, lifting up their Hands with Brooms in them. *Id. p.* 211. *Bodin. p.* 278.

The Company at the Sabbath, worshipp'd the grand Master, and after having kiss'd his Posteriors, about sixty of them danc'd without their Cloths, Back to Back, each of them having a great Cat fasten'd to the Tail of their Shifts; then they danc'd around. When Master *Leonard* assuming the Shape of a black Fox, mutter'd an inarticular Sound, after which the whole Company was silent. *De Lancre. p.* 126.

The Witches dance at the Sabbath sometimes naked, sometimes in their Shifts, with a great Tail fasten'd to the Tails of them. *Id.* 204.

Jeannette d' Abadie, declar'd to have seen the Lady *Martia Balsarena*, dance at the Sabbath with four Toads, one dress'd in black Velvet with Bells at its Feet, which she had on her left Shoulder, and another without Bells on her right Shoulder, and another on each Hand, like a Bird; the three last not cloath'd, but in their natural Condition. *Id.* 210.

The great Witches are generally assisted by some Devil, who is always on their left Shoulder, in the Shape of a Toad; but invisible to any but Witches or Conjurers; and the said Toad has two little Horns on his Head. *Id.* 130.

(*o*) A *Witch* declar'd to have heard an hundred times at the Sabbath, the little blind one of *Siboro*, sound a Trumpet, and play on the Flute. *Id.* 94.

(*p*) A *Witch* said that the Devil kept his Sabbaths in Houses, whither in the Shape of an He-goat, he brought a lame Woman, nam'd *Jeannette Biscar*, who afterwards stood on her Head before him. *Id. p.* 141.

(*q*) As

their utmost endeavours to study the Creatures and the Creator; the Creatures, with regard to what they can do of themselves; and the Creator, consider'd with regard to the Power, proper for him to allow them. We should, methinks, always regulate our selves by this Consideration, when the Question turns on Conjurers, Witches, Spectres, Divinations, and whatever else are term'd superstitious Practices.

With this Reflection I think fit to end the Description of the Sabbath. But yet that I may conclude conformable to what the *Dæmonographers* teach us; I inform you that the Cock has crow'd; for according to them, his crowing (*q*) disperses this Diabolical Assembly, and causes it to vanish.

(*q*) As soon as the Crowing of the Cock is heard at the Sabbath, all disappear. *De Lancre. p.* 154. 60.

That the Cock may not Crow, in the time of the Sabbath, Satan has taught the *Conjurers* and *Witches* to rub his Head and Front with Oyl, or else, as *Pliny* says, *l.* 29. *c.* 5. to make him a Collar of Vine-branches. *Id. p.* 167.

FINIS.

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